A LOOKING GLASSE FOR THE POPE.

Wherein

HE MAY SEE HIS OWNE FACE, THE EXPRESSE IMAGE of ANTICHRIST.

Together with the Popes new Creed, containing 12. Articles of superstition and Treason, set out by *Pius* the 4. and *Paul* the 5. masked with the name of *Catholike Faith*: Refuted in two Dialogues.

Set forth by LEONEL SHARPE, Doctor in Diuinitie.

1 KING. 18.

How long will you halt betweene two Religions? If God be God, follow him, if Baal *be God, follow him?*

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BRITISH MUSEUM

THE EPISTLE DEDICATORY

to the moſt Reuerend Clergie of ENGLAND.

I muſt not ſeeme ſtrange (moſt Reuerend Fathers in GOD, *and my much beloued Brethren) if, ſeeing the Captaines of* Iſrael *be gone forth to warre againſt Antichriſt, a Souldier of a meaner rancke, moued with the goodneſſe of the cauſe, enter the battaile, and ioyne himſelfe to the ſtandard. For all doe ſee the Pope renew the old warres, and cannot reſt quiet, but aſſayes by all meanes, how he may recouer the poſſeſſion of* GREAT BRITAINE *being loſt, and in a vaine hope thereof our Papiſts in the maſculine, (I ſhould haue ſaid in the feminine but that I ſhould ſeem to ſome*

Papiſtas noſtros, noſtras dicerem.

to haue ſpoken falſe Latine) *are growne more in number, and farre more inſolent then they were wont heretofore. Who then; though he be the meaneſt ſeruant of Chriſt borne vnder, or rather with the Goſpell reſtored, without which he would not deeme Paradiſe it ſelfe to be a pleaſant Country; would not reſiſt and withſtand to his teeth Antichriſt himſelfe renewing his forces, and taking courage vnto him with ſuch earneſtneſſe, to recouer that ſeat from whence aforetime he was iuſtly caſt out? I was not ignorant what labours were to bee vndertaken, what wronges were to be digeſted, by them who enter combate, and maintaine fight with ſo cruell an enemie: ſo that it were better for them to be ſilent, if they thought what were auaileable rather for their owne priuate, then for the publicke eſtate of the Church of Chriſt. But that which vſually falles out in warre, that the tried proweſſe of the Captaines doth by their enſample whet on the courages of the Souldiers, and doth ſtirre vp and pricke forward their ſluggiſh mindes to the effecting of ſome exploite: The very ſame doth happen to Gods Miniſters in this ſpirituall warfare, to whom there is abilitie giuen from God, to ſome greater, to ſome leſſe, to all ſome. Whereby though they can adde nothing to the matters in controuerſie, and it may bee they ought not: becauſe* not new things are to be deliuered by Diuines, but after a new manner as *Vincentius* wrot, nor with a diuers faith, but with a diuers ſtile as *Auſten* warneth: *yet notwithſtanding both by the conſent of their teſtimony, & with the difference of their giftes and the varietie of diſcourſe they can and ought giue their helping hand to the Goſpell. That was alſo an encouragement that aſſoone as*

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the beaſt wounded with the kings ſpeare began to grunt, it preſently caſt vp out of his mouth a great ſwarme of Ieſuites, *who ſhould not ſo much refute with arguments, as traduce with ſlanders, written with the hand of ſcorpions, the Kings maieſtie, being not onely the beſt of Kings, but the beſt of men, and vndoubtedly* the true Defender of the Faith. *Right Heretickes*; who murther men not with the ſword, but with their wiles, *as* Ierome *writeth: for a mans ſtyle may bee counted aſwell a cutthroate, as a ſworde drawne againſt Kings, whoſe honour ſeemes to be more deare and tender vnto them then their liues. So that* Iames Clement, *or* Francis Rauillacke, *were no more cruell in wounding the Kings body, then* Bellarmine, *or* Pacenius *in wounding the Kings name. It is ſaid that Ethnicke Rome did imprint that letter, whereof* Cicero *makes mention not to the table of iudges, as diuers interpret it, but as* Cicero *and* Pliny, *to the head and forehead of falſe accuſers; to the leaden head, and iron forehead, that they may carry countenances as ſtigmaticall ſlaues branded with the markes of thoſe letters in diſgrace of their ſlanderous tongues, whom* Plautus *doth therefore tearme* litered men. *Truely it may ſeeme very vniuſt, if I doe not deſire that thoſe Ieſuits ſhould be accompted* litered, *whom popiſh Rome doth nouriſh and cheriſh within her, as thoſe old* geeſe, *and* dogges, *who by their cackling and barking, did purſue any that aſſaulted the capitall. Adde that thoſe two ſtaues, whereof* Zacharie *the Prophet maketh mention*, the authority of Magiſtrates, and the obedience and agreement of Subiects, calling the one the ſtaffe of beauty, the other the ſtaffe of bondes;

Bellarmine Parſons. Pacenius. Chriſtano: Becan. Coquæus, and many others.

Za: cap. 1. verſ. 7.

bondes, *Theſe graceleſſe Ieſuits endeauour to breake them both, making rebellion an Arittle of their faith, wherein they goe ſo farre that they be not only conuinced of our ſide, but euen of their owne. For of late certaine ſecular Prieſts as they are called, more moderate in ſhew then the reſt, that they may the more freely diſperſe abroad cloſly among vs the ſeedes of ſuperſtition, do cunningly inueigh againſt the Articles of treaſon, brought in by the Ieſuits; whenas* Alan *and many other ſecular Prieſts do both command and practiſe treaſon. Our men therefore both as good* Patriottes *and as faithfull Miniſters, being bound with the double bond of warfare, euery one of them for his Graces, for his time and place, much more for his power ought to oppugne both theſe Articles, whereby we may maintaine according to our vocations the liberty of the kingdome, vnder which we were borne, together with the truth of the Goſpell by which we were borne again. Wherein the moſt learned Byſhoppe of* Elye *doth very iuſtly taxe the Miniſters that are luke-warme and ſilent in a buſineſſe of ſuch importance, who do not beſtow their paines in writing*, when as this cauſe, *as hee ſaith*, is to be reckoned among thoſe, wherein he that gathereth not with Chriſt, doth ſcatter abroad with the enemie of Chriſt; wherein if any man ſhall not deliuer his faithfull knowledg, he ſhall not deliuer his owne ſoule. And doth adde this, that in ſuch a buſines you were better want power then will, and abilitie then faithfulneſſe. *Which I remember was ſometime tould me of that moſt Reuerend Archbyſhoppe D.* Whitgift, *then when the quarrell on both ſides was not ſo hot, when hee wiſhed*

Epiſt Dedicat. to the KING.

that

that in ſo great a plenty of excellent Diuines among vs there were more that would imploy their ſpare times from their duty of preaching, in the paines of writing. I am come therefore into the fielde being thereto prouoked with the goodneſſe of the cauſe, the enſample of the Captaines, the iniury of the enemie, the Oath of warfare, the encouragement of the Fathers, that I might ſomewhat daunt the enemie, inſulting ſo vnworthily.

To which purpoſe I thought good to ſet this taske to my ſelfe, that I might lay open the new creede of faith, gathered out of the new Articles of faith both open and ſecret by the Byſhoppe of Rome himſelfe, not ſo much for our owne Countriment that are Papiſts, whom if ſo many bookes ſo excellently ſet foorth in Engliſh cannot ſatisfie, nothing at all can ſatisfie; as in a Latine Dialogue for their ſakes that are in forrain parts. And this Dialogue is diuided into three bookes, whereof two of them are now ſet forth, the third God willing, which at this time lieth in ſcattered papers, if my health will permit ſhall be committed to print aſſoone as may be. In all which I firſt bring in a certaine Ieſuite Robert Saturnine *a turbulent and wicked fellow, who with his choiſeſt arguments doth egerly defend hereſie and treaſon: And I ioyne with him for an anſwerer* Antonius Patriotta *an Orthodoxall Diuine. You know the manner of Dialogues, that men ſpeake thoſe things in them, which they neuer ſpake. Therefore* Saturnine *will happily complaine, that thoſe things are laid to his charge which he neuer ſpake, whenas I dare religiouſly affirme, that this factious Prieſt doth not vſe onely the arguments of the chiefeſt Ieſuits, but their methode and their wordes, chiefly of* Alan, Bellarmine *and* Parſons.

Cicero.

Parsons, *that any of them in all things may seeme to be* Robert Saturnine.

I haue prefixed before the Dialogue a true looking-glasse for the Pope, i. *a liuely picture of Antichrist prophetically drawne out by* S. Paul *and* S. Iohn, *expounded by the antient Fathers as farre as they could foresee, and by the new more certainely by the euent; I thought good to set it together with short conclusions, prest to that end, wherein the Pope with all his rabble may discerne himselfe. For the order of nature did require, that he should euict the Pope to be Antichrist, which appeareth by the Glasse, who had a purpose to proue poperie to be Antichristianity, which is taught in the Creede. I thought good to set before them both, the Glasse of* Christ, *and a short compendium of Christianity, fetcht out of the Gospell, and expressed in my Epistle to the Christian* Reader. *For you know that two duties belong to the Minister, one that hee preach Christ sincerely: the other that he plainely lay open Antichrist, as that worthy man and Martyr of God* Iohn Husse *thought in his time.*

Now all this (I know not how little or nothing) fathers and brethren, I submit to your iudgement, and commit to your patronage. For those reasons which seemed equall to me to take in hand the defense of the businesse, should seem so to you for the defense of my person. I, when I read that there was mention made of the popish creede by our men, but saw that it was laid open by none to my knowledge of set purpose with any of their discourses, I tooke the matter in hand not so much in hope to performe that I should doe, as for desire to trie what I could doe, hoping thereby to stirre vp other

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mens cares who can deale in the buſines more learnedly and eloquently. You haue hitherto heard why I vndertooke this labor: now if it pleaſe you vnderſtand why I dedicated it to you. For when I perceiued that the whole body of Religion was to be handled by me in this Creed, I thought good moſt humbly to call together the Religious Clergie to bee Patron of this worke, of whom the Romiſh Clergie haue taken ſo many deadly blowes, that they feare no Clergies forces and blowes more; and whom it greeueth them to ſee endowed of God with ſo many excellent parts of pietie, knowledge, tongues and propheſie. Therefore that great Tiberine fiſherman, when as his trade of fiſhing began to be laid aſide, and waxe cold, becauſe that certaine great fiſhes had broken out of his netts torne and worne for age, drew vnto him certaine skilfull workemen out of our Vniuerſities, with deceitfull rewards, who might mend againe the netts being ſo tatterd and torne, and make them fit to catch not Soules but Crownes; and thoſe whom he firſt caught with his golden baite as fiſhes, he ſent backe againe as fiſhermen. Whereto agreeth that of Martiall.

He ſent vs great rewards,
but ſent them on a hooke:
How can the fiſh on fiſherman
in louely manner looke?

With the ſame cunning deceipt he doth daily endeuour to entangle young learned ſtudents, and to entiſe them with deadly gifts vnto him, that they may helpe, and vphold his forlorne and deſperate quarrell. Wherein he ſeemes to be like to that Pithius *the vſu-*

Cic: Offic: 3.

rer in Cicero, who that he might coſen Cannius a plaine couutrey Gentleman, calld to him all the fiſhermen, and taught them what they ſhould do, that they ſhould fiſh altogether, and bring the fiſh when it was caught, and lay them at his feete, by which deuiſe hee might ſell his farme at a dearer rate. So the Biſhop hath ſent for fiſhermen out of Germanie, but chiefly out of England, vnder the ring of the fiſherman, who ſhould ſecretly returne to the fiſh ponds whence they came, and being caught themſelues ſhould catch others, and ſhould bring their boates, and fiſhes of all ſorts, to him, that by that meanes he might make the marchandiſe of his Church the more ſalable. This is the Biſhops cunning. Was this the reaſon he allured our youth vnto him with rewards, and placed them in his Colleges of Rome and Rhemes, that he ſhould ſend them backe twiſe worſe than hee found them? This couſenage of our young men, wherewith this grand couſoner of the world doth vphold his ſeat, is to be preuented with all the aduiſe we can. Whereby hee doth plainly ſhew, what great confidence he puts in our mens witts, wherewith he perceiueth, that the tower of Babylon is both moſt egerly defended and impugned in this age of ours. Hee hath none of his ſide more learned than the Engliſh-Prieſts, chiefely the Ieſuites, who that they might infect the Engliſh, write in Engliſh, in the iudgement of wiſemen elegantly, in the iudgement of fooles probably, that they may ſupply that by the goodnes of their ſtyle, which is wanting to the goodnes of their cauſe. Neither yet doe they bring any new matter, but they poliſh and trim ouer their old ſtuffe, obiected a hundred times

Which is the Popes ſignet.

by

by their ſide, and refuted a hundred times by ours: and they caſt a new colour and flouriſh ouer there thredbare and withered arguments, that the Ieſuites ſchoole may ſeeme to haue refined old poperie, as Medea *did* Pelia *with her enchantments. But it doth bewray in the encounter both her feare and diffidence, while ſhe doth enlarge the Canon with the Apocriphals, diminiſh the Scripture with her traditions, ouerthrow the originall with her tranſlation, peruert the text with her gloſſe. In the meane while ſhe ſends out bookes wherein ſhe ſtuffes out hir arguments concluded commonly out of meere allegories, enforced proportions, lame ſimilitudes, fained miracles, fooliſh reuelations, naked names of Fathers, hired teſtimonies of Scholemen, which ſhe (I muſt confeſſe) hath furniſhed with fine words and well poliſhed, and with a curious compoſition of ſentences, attiring the Romaine harlot with all her trimmings, with the entiſements whereof the vnſtable and vnwary young age of many may be caught and deceiued. Vpon the Fauorers of which bookes, who either bring them ouer to vs, or by reading defend them, or giue them to other to be read with allowance of them; I wiſh that puniſhment might be inflicted, which a moſt Reuerend Iudge declareth to be preſcribed by law. The authors of theſe bookes, aſſoone as the* Italian *ayre hath blowne vpon them, do thinke the northerne people to be ſcarce men, who write againſt them though they write with a better conſcience and greater faithfulneſſe then themſelues. For they hold themſelues to the true Canon, they truſt wholy to the writen word, they go to the originall, they haue the ſame text and commentarie, but that they bring in the Apoſtles breaking the way, and the Fathers following*

The diſcription of a Papiſt.

D. Ed. Cok. do: com. place in his Epiſtle prefixed before the caſe of *Poſtnati.*

The diſcription of a Proteſtant.

following after, as witnesses of their owne times, as those that iudge the Apostles in a matter of faith are to bee harkened vnto without the Fathers, and not the Fathers without the Apostles. So they doe not play with reedes in their hands like the Aduersaries, but strike thorow with their dartes: neither doe they alleage arguments without testimonies, or testimonies without argumentes: which they doe not reckon vp for number, but consider for the weight: neither do they deceitfully vrge parcells taken out of the body of the Scripture, as the Aduersaries, who read them reported out of some magistrall booke or other; but alleage them being furnished with all circumstances, that from thence they may inferre and vrge the truth: neither doe they follow after types and allegories, but search out the inward substances and natures of things, neither doe the vse any whorish trimmings, but such sound and sober ornaments, which become the cause of God. Fearefull opponents, great Orators, such as many more are to be esteemed who doe not write, whose stinges if any shall thinke are lost because they lye close, he is much deceiued. By hearing of whose learned Lectures and Sermons, and reading their bookes I ingenuously confesse, I come better instructed and prepared to defend the cause. That as we read the familie of the Scipios were borne to the ruine and ouerthrow of Carthage, so me thinke I may hope, that our Clergie is borne againe of God and sent into the world to the vtter ruine and destruction of Rome. Whom therefore may I better desire to be the Patrone of my labors, then that Clergie that is the fatall vanquisher of Rome? I may adde thereto, that seeing my selfe in the former course

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of my life haue beene ioyned with many notable men in the Vniuerſitie, either in the fellowſhippe of ſtudies, or in the Court in the dutie of preaching, or in conuerſation in the bond of friendſhip: I thought by this my dutifull Dedication I ſhould renew the memorie of our acquaintance in Chriſt. Laſt of all, who is ignorant that our writers, when once they haue ſtirred vp more earneſtly the God of this world, and haue toucked Antichriſt to the quicke, with what virulent calumniations the profeſſed enemies will traduce them? And it is not to be wondered at, if they ſpare not their bookes whoſe throates they would cut: and detract from their good names, whoſe liues they ſeeke after? who when they cannot doe miſchiefe to good men by themſelues, will attempt to effect it by falſe brethren. If this were done in the greene tree, how much more in the witherea? and if they deale thus with the tale Cedars, how will they preſſe downe the meane trees, and lower ſhrubbs? The greater is my hope, that it will come to paſſe that they who write, being moued with the ſenſe of their iniurie: and they that do not write being moued with the goodnes of the cauſe, will by their authoritie maintaine another, that offers himſelfe to danger for the glory of Chriſt. For the Doctors and writers in the cauſe of the Goſpell as they be moſt odious to ſuch as bee wicked ſo ſhould they be moſt deare to them that be well giuen. For theſe cauſes (Fathers and Brethren) I haue thought good to haue theſe my ſmall labours to be moſt humbly and dutifully dedicated vnto you, in whoſe relligion I thought faithfulneſſe; in whoſe doctrine aſſiſtance; in whoſe loue comfort; and in whoſe authority helpe did conſiſt. You haue ſeene as I ſaid at the firſt, the

 inſolencie

inſolencie of the Papiſts, your Fathers haue felt their cruelties, you cannot neither ought you to forget the powder or rather the Ieſuits treaſon; which threatned the Kingdome; the maſſacres of Paris, *and the Church; the fires of Queene* Marie: *whoſe imbers the* Pope *your old friend O ye Clergie of* England *doth hide and couer, he doth well remember your dutie, he forgets not your loue toward him. Againſt your argument drawne from the Scripture he fetcheth his drawne from the fagots. You paſſe ouer the fire couered ouer with falſe aſhes.*

Therefore that which miniſtreth occaſion to many to write, the ſame muſt be an occaſion for all to take heed. And that which was cauſe to me to ſeeke for your patronage and helpe, the ſame ſhould be the cauſe of ſtirring vp our zeale, and watchfulneſſe. God *preſerue the* King *and Kingdome,* God *defend the Clergie the moſt flouriſhing of the whole world, being the eye of the Kingdome, from the iniuries and treacheries of all their enemies.*

Your Lordſhips and

Your worſhips

moſt deuoted in Chriſt

Leonel Sharpe

THE EPISTLE to the Christian READER;

Wherein the glasse of Christ, and Christianitie is conteyned.

YOV are not ignorant, Christian Reader, that the hatred of the Synagogue of *Rome*, hath been a long time very deadly and open against the reformed Church, and that it hath been secret against the Scripture, and couered ouer, with a shadow of outward Religion, and a vayle of deuotion. For although shee be much moued with the enuy at our florishing Church, and with the iniurie of her owne beauty so despised; yet because shee feeleth hirselfe so wounded in her head with a weapon from heauen, cast by the hand of man, shee is no lesse angry with God, that gaue the weapon, than with man that cast it. Which if it were not so, truly shee would neuer haue endured so many [a] slanders, so wickedly & prophanely vtterd against the holy Scripture to haue been published in print: shee would neuer haue furthered such deuises in her inward Laterane Conclaue, which should haue framed [b] *a new Gospell*, [c] *a new Iesus*, [d] *a new Creede*. But shee was displeased

a Æsops fables, a nose of waxe, a shipmans hose, a Delphian sword, blacke and inkie Diuinitie.

Scripture men, inckie Diuines. b *Matth: Paris: in Hen: 3. pag:* 104. c *Lil: confor: Francis: pag:* 304. d The Bull of *Pius* 4. about the profession of the oath of orthodox faith annex: to the Con: Trent: sub Innoc: 3.

with

with the foure Euangeliſts, becauſe they paſſed by their Pope as a vnknowne man. And therefore ſhe created a fift Euangeliſt, who by the helpe of the Monkes might coyne a fift Goſpell fitter for their purpoſe than the other. They deemed the true *Ieſus* the ſonne of *Marie*, crucified by Gods decree vpon Mount Caluarie for the ſaluation of men, to be but halfe a Sauiour. Therefore they deuiſed *Francis*, *Peter Barnardons ſonne*, as if hee had beene pierced with the ſame wounds of Chriſt, and in the ſame parts, and conſecrated him in the Laterane Councell to be the *Typicall Ieſus*. Shee thought the twelue articles of the faith, gathered together by Chriſts 12. Apoſtles, not to be ſufficient for ſaluation. And therefore publiſhed twelue new articles of the faith compoſed in the Councell of Trent, and brought by *Pope Pius the fourth*, into the forme of a Creede, *Paul the fift* being the furtherer of it. O holy mother the Church, but ô father far more holy. In the meane time ſhe preached *Chriſts* great loue & bounty toward the *Pope*, and the *Popes* reuerence and obſequiouſnes toward *Chriſt*. But ſeing *Babylon* that old whore had learned to trimme and paint hir-ſelfe, but to diſſemble her inward affections, and cunningly to cloake her hatred with loue, and her loue with hatred, euery wiſe-man is to forecaſt, being taught by former hurt and miſchiefe, not any more what ſhee doth pretend, but what ſhee doth intend. Shee knoweth that the Scripture is a reuealer of her idolatrie, luxurie, couetouſnes, pride and crueltie. Shee fretts and chafes that no portion of honour and gouernment, but of labour and paines is allotted vnto the Pope by Chriſt his Teſtament. Shee is greeued at the heart that ſhee is foretold by the Apoſtles to be myſticall *Babylon*, and the Pope to be *that Antichriſt*. Shee abhorres the Scripture as a theefe doth the gallowes; ſhee deſpiſeth the Apoſtles as her accuſers; ſhee hates Chriſt as her Iudge, but with a ſecret hatred; as ſhee loueth Antichriſt with a ſecret

loue,

loue, whoſe enemie ſhee doth earneſtly counterfeit hir-ſelfe to be, that ſhee may ſeeme to be at familiar enmitie with him. So ſhee doth counterfeit hirſelfe to be a moſt dutifull worſhipper of the Scripture, as of the former Councells: and doth often alledge it as the Diuell doth, turned to a contrary ſenſe, and doth alledge it but as a fallifier fraudulently corrupted: and ſhee is inwardly vext, that ſuch a blow is giuen to her head by the Scriptures, not as they be expounded by vs, but as they be vnderſtood by thoſe Synodes. But ſhee takes nothing more greeuouſly then that in the ſupremacie of her iuriſdiction, .i. in the chiefe article of her publike religion, that two of their chiefeſt founders, as ſhee calls them, be ſo ſilent witneſſes in this cauſe *S. Peter*, & *S. Paul*. *S. Peter* who did plainly forbid ſuperioritie to any one Prieſt ouer the Clergie: & ſtyled himſelf moſt truly & moſt humbly not an Arch-prieſt, but a fellow-prieſt: *S. Paul* who when of purpoſe he ſent an Epiſtle to the Romanes, made no mention at all of the Pope and the prerogatiue of the Church of Rome, nor of the after-borne articles of the faith, which ſhee in great plenty brought in afterward. And when as of ſet purpoſe he had reaſoned of the perpetuall gouernment of the militant Church, and had gathered together many vnities; one God, one faith, one ſpirit, one body, one Lord, hee ouer-paſt one viſible head, being forgetfull of their *Peter*. And no maruell, when as *Peter* himſelfe was forgetfull of himſelfe. He did rather diuide the gouernment of the Church among all the Biſhops, and would rather haue it an Ariſtocraticall gouernment with many vnder Chriſt, than Monarchicall vnder one: as the practiſe of the Church next following for many ages did approue. For that the fiue Patriarches had equall authoritie, both *Balſamon* doth witnes, and the Councell of *Neece* doth confirme. And *Francis Duarene* writes, that *Boniface the third, not before the 607. yeares, not without much adoe could obtayne of Phocas*

1 Pet. 5.

Epheſ. 4.

Franciſ: Duar. de ſacris beneſ: lib. 1. cap: 10.

Phocas to be created the vniuerſall Biſhop. The Pope then is indebted to a King-killer for all the glory of his kingdome, and yet he ſeemeth to giue thanks to Chriſt, as if by his word, *Feede my ſheepe*, hee had ordeyned the Biſhops of Rome in Peter, as he writes himſelfe, a fellow-miniſter, to be Kings ſo many ages before they were borne. As *Cicero* when as a falſe decree of the Senate, was brought into Armenia and Siria as made againſt his minde, writes that thanks were giuen him from foraigne Kings, becauſe he had named them to be Kings by his conſent, whom he knew not that they were not onely named, but not ſo much as to bee borne. But the Nicene Councell doth greatly diſcontent the Romane Biſhop, whom he maketh but equall to the Biſhop of Alexandria. For therefore the Biſhop had corrupted that Canon, which had reſtreyned the ſupremacie of the Bithop of Rome, nor being therewith content, did adde many yeares after fifty falſe Canons to twentie true of the Nicene Councell, that hee might make the whole world beleeue, that his ſupremacie which was apparantly ſhortned by the Nycene Fathers being aliue, were enlarged by them being dead. As the ſame *Cicero* doth pleaſantly ſport himſelfe with *Antonie*, when as he had publiſhed certaine falſe decrees of *Ceſar*, that the Citizens that were ſent into baniſhment of him aliue, ſhould be recalled being dead: and that the Citie that was denyed them of him aliue, ſhould be granted being dead: and that many immunities and priuiledges that were taken of him being aliue, ſhould bee ſold of him being dead: by which meanes *Antonie* did affect both an infinite and hurtfull power. So the *Pope* doth publiſh many acts as proceeding from Chriſt, as from the Apoſtles, as from the Nicene Fathers, whereby hee doth vſurpe moſt proud and cruell gouernment in the Church. And he fetcheth them from the dead, for they were neuer made by them when they were aliue. In like manner hee bringeth

Cic: ad Petiũ ep: 9. li: 8.

Philip: 1.

geth in the Chalcedon Fathers being dead, denying that which they affirmed when they were aliue. Iudging, ſay the Fathers of Chalcedon, *that the See of Conſtantinople in matters Eccleſiaſticall bee as well aduanced in matters eccleſiaſticall as the Romane, being the next vnto it.* Which words are falſly recited, or rather filthily corrupted in the Canon Law; while he addeth a negatiue to the laſt words, which altereth the ſenſe of the whole Canon into a cleane contrary: *yet notwithſtanding let it not be aduanced in matters eccleſiaſticall as ſhee, but let her be the next vnto it.* What ſhould I make many words? The firſt ſix generall Councells, which may be thought to haue beſt of all knowne Chriſts minde, and to deliuer it moſt faithfully about the gouernment of the Church, although they granted a primacie of order, and difference to the Biſhop of Rome; yet they denyed him a ſupremacie of power and iuriſdiction: and according to the ſixt Canon of the Nicene Councell hembde in the See of Rome into certaine limits, wherein being included ſhee ſhould not breake forth. Yet for all that they brake ouer the bounds ſet downe both by God and Men. God that he might puniſh the contempt of the Goſpell, brought ſo grieuous a ſluggiſhnes vpon the world, and ſo generall an apoſtacie vpon the Church, that the time it ſelfe laying vp and hiding all meanes of helpe, did not only bring to light the bramble formerly hid in the ground, but brought it abroad, and ſet it aloft, and placed it aboue all the Cedars of Libanus: Firſt, aboue Biſhops in *Boniface the third:* after aboue Kings and Emperors in *Gregorie the 7*, whoſe wings being ſo often clipt by foure Councells, *Wormes, Papia, Brixis and Mantza*, grew againe in the ſucceſſors ſo farre that they flew at the laſt aboue *Councells.* Till the three generall *Councells* of *Piſa, Conſtance*, and *Baſil*, did not only diſplace *Popes* out of the *Popedome*, but decreed that Councels were aboue the Popes. For the *Piſan Councell* did caſt

Corrup: of a Can: of Chalcedon.

Diſtinct: 22. Renouantes.

Conſtant: Con: Seſſ: 1.

two Popes *Gregorie* and *Benett* out of their ſeats; and chooſe *Alexander the fift.* And the Councell of *Conſtance* aſſembled by the ſummons of *Iohn the* 23. for refuſing their tryall, and for his abominable ſymonie, and wicked life and manners, depriued him of his Popedome, and after condemned *Gregorie the* twelfth not appearing, and cut him of as a withered member, and an incorrigible heretike and ſchiſmatike as they plainly termed him. And that it may ſeeme not to haue dealt raſhly, *This holy generall Synode*, ſay they, *lawfully aſſembled in the Holy Ghoſt, and repreſenting the Church militant, hath immediate power from Chriſt (not from the Pope but from Chriſt) whoſe power any whoſoeuer, of what eſtate and condition ſoeuer, euen the Pope himſelfe is bound to obey. And farther declareth, if the Pope do obſtinately refuſe to obey the ſtatutes, ordinances, and iniunctions, which either this holy Synode, or any other, hereafter generall Synode lawfully aſſembled, either now haue or hereafter ſhall decree, that he is to be conſtreyned to a condigne ſatisfaction, and worthily to be puniſhed:* and ſo *Iohn the* 23. being depoſed and caſt out, it chooſe *Martin the fift* for *Pope.* The *Pope* and the *Councell* did long contend about the maioritie and ſuperioritie as they terme it: but the *Councell* had the vpper hand. Here comes to my minde a certaine tale, not vnpleaſant, of the ſpawne of a frog, which a Calfe had troden vpon in the abſence of the Damme, which Calfe when one eſcaping from the reſt, had deſcribed to the frogge his damme to bee a great beaſt; how bigge I pray ſaid ſhee, and (puffing out hir ſelfe) thus bigge? greater by the halfe, ſaid the young one: what by ſo much, ſaid the Frog, when ſhee had blowne vp hir-ſelfe more and more? not if you breake your ſelfe, ſaid he, can you be equall to it.

Sess. 10. & 12. *Sess.* 4. & 5.

Horac. Serm. 2 *Saty.* 2.

The Councell of Conſtance with her foote trode vpon two frogs, though they would haue fled from tryall, and declared it ſelfe to be greater and higher than

the

the *Pope* though he ſweld neuer ſo bigge. The Councell had done well, if it had not cruſht in peeces two Doues; and had not decreed that cuppe which Chriſt for diuers cauſes had commanded in his ſupper ſhould bee giuen to the people, for moe and more weighty cauſes, as they ſay, was to bee taken from them. Which the Councell of Baſill did reſtore afterward, being aſſembled by *Martin the fifts Bull*, and confirmed by the letters of *Eugenius the* 4. whom ſhee deposed, and being ratified by the Bull of *Nicholas the fift*, who ſucceeded *Eugenius*, declared the decree of the *Councell* of *Conſtance* about the power of the generall *Councell* againſt the *Pope* to be a truth of the catholike faith, and adiudged him an heretike that did obſtinately reſiſt the two former truths.

Seſſ: 13.

Baſil: Con: Seſſ: 16.

Therefore let the *Pope* either ſubmit himſelfe vnder the generall Councell, or by the iudgement of the generall Councell he muſt needs confeſſe himſelfe to be an heretike. Hence is all their griefe, and their ſecret quarrell againſt the Scriptures, and the former Synods, and the latter alſo, (though they ſomwhat fauoured the Romiſh ſuperſtition) becauſe they did repreſſe her ambition. Till at the laſt two other Councells, the Laterane and the Tridentine, did lift vp the *Pope*, not onely aboue all Councells, but aboue all Scriptures, that hee at his pleaſure might *put out the Crowes eyes*, as the Prouerbe is, and as if hee were the 13 Apoſtle, ſet forth a doctrine at his owne liking contrary to the Scripture. After this ſort after many ages, and dangers, the *Pope* got place aboue Biſhops, Kings, Councels, and Scriptures themſelues.

So great a worke it was to build the Romiſh ſeate.

The very naked name whereof is oppoſed againſt all our encounters, as it were *Gorgons head*. Do we alledge the Fathers? what maruell is it, if when he perceiueth they ſtand againſt him, hee reiects them in ſeuerall, when hee contemnes them all in generall? Do we al-

ledge Councels? The former are corrected by the later, the better by the worſe, and the more by the fewer. Do we alledge the Scriptures? what good do we thereby, when we haue a *Sphinx* at home, who can lay open the Scripture as it were a riddle according to his owne ſenſe and his beſt auaile. Thus they reduce all things at the laſt to the mother the Church, or rather to the father of the Church. For they make the mother to be of the maſculine gender, and bring the moſt generall generall, to one that is ſingular, that is, to the *Pope* for the time ruling. With whoſe ſpirit that Synagogue being filled, it ſeemeth cloſely to be offended with none of the Apoſtles more than with *S. Paul*: by whoſe ſilence, ſhee taks her ſelfe not only not to be aſſiſted, but to be hurt by his teſtimonie, when as the merit of workes being abandoned, hee concludeth the onely mercy of Godin Chriſt being apprehended by faith, to be mans iuſtice before God. Which concluſion doth ouerthrow all Poperie, as it ſhall afterward appeare. It doth plague the Synagogue: for it toucheth two things to the quicke, the Biſhops miter, and the Monkes bellies: for faith being placed in the only merits of Chriſt, hath diminiſhed the Indulgences, the treaſure of the Church, and makes the offrings to images to be more rare and ſparing. So that the Synagogue, doth ſometime as well cloſely accuſe *S. Paul* of hereſie, as *Luther* and *Caluin*. I once heard two old popiſh Doctors, one of them a Fryer *Ieronimite in Portugall*, another a *Iacobine in France* ſay, when they were preſt with *Pauls* authoritie, one of them *that S. Peter without doubt was a Catholike, but Paul if he be not warily expounded ſeemes to ſmell of hereſie.* Thother, *that places out of Paul, by the teſtimonie of Peter, were hard to be vnderſtood, and had need of a Romiſh Commentarie*; Peter I ſaid made mention of the hardnes, but not of the commentarie. In whoſe Epiſtle ſay they, *whatſoeuer ſoundeth againſt the Romane faith therein wee do not attaine to the true ſenſe,*

that

that which the Rhemiſts haue obſerued. For he in the firſt chapter (ſay the Fryers) *did commend the faith of the Church of Rome, whereto Cyprian denieth that vnfaithfulnes can haue acceſſe.* But in the 11. chapter, I ſay, he warned the ſame Church, that if it departed from the bountifulneſſe of God, it ſhould take heed leſt as the Church of Iſrael was cut off, ſo ſhee were not cut off alſo. It may therefore be cut off be it ſpoken by *Cyprians* leaue. For it is in act cut off, when it is fallen from that foundation, which is placed in the only mercy of Chriſt, apprehended by faith. That faith therefore of the Church which *Paul the Apoſtle* ſo much commended, and taught by his writings is one: and the faith of this Church which *Paul the Pope* hath left ſo deformed with his vnwritten traditions is another. And yet ſhee glorieth much, as I ſaid, that *Paul* is hir founder; I had rather they would vſe him as an author. But ſhe will neuer doe it. Shee maketh more accompt of *Pauls Bulls*, than *Paules Epiſtles:* which the ancient Fathers did rightly tearme the key of the Scripture. Which moſt of the popiſh ſort do ſo feare, that they cannot reconcile *Paul* and *S. Iames* together, but oppoſe them one againſt thother, as if *Iames the Apoſtle had concluded that a man is iuſtified by his workes before God, not with faith alone, againſt the Apoſtle Paul*; when as *Paul* doth not vnderſtand the ſame faith and the ſame iuſtification which *Iames* doth. For hee requireth faith placed in the heart: this reiecteth faith bragged on in the tongue. Hee requireth a liuely faith, this reiecteth a dead faith. Hee doth enforce a heauenly faith, which layeth hold on the promiſe: this caſteth of a diueliſh faith, which doth onely acknowledge Chriſts hiſtorie without application: hee doth commend and extoll fruitfull faith working by loue: this doth rightly condemne a barraine faith voide of the duty of holineſſe: he doth ſet forth the iuſtification before God, which *Aquinas* calleth the righteouſnes of imputation, *Iames* the

2. Thes. 2.

Rhem: teſtam: argument: epiſt: in gene.

Epiſt: 50.

The reconciling of *Paul* and *Iames.*

the iuſtification before men, whom the ſame *Aquinas* calleth the righteouſneſſe of declaration. *Moſes*, from whom either Apoſtle drew his teſtimonie, doth expound ech, and doth take vp the controuerſie, begun by the Aduerſarie. The imputation of righteouſneſſe, whereof *Moſes* maketh mention Gen. 15. 6. went thirty yeares before that worke, for which they dreame that *Abraham* was iuſtified before God. Which circumſtance of time *Paul* moſt earneſtly weighing, concluderh that faith was imputed to *Abraham* to obtaine righteouſneſſe before God 15 yeares, as *Moſes* noteth, before hee begat *Iſaac*, and other 15 yeares at the leaſt before he would haue ſacrificed him.

They know not well how to looſe themſelues out of this indiſſoluble knot, whoſoeuer thinke that righteouſnes was imputed to *Abraham* before God, becauſe he killed his ſonne who was not as yet borne, when as the Holy Ghoſt doth pronounce him to be righteous: which *S. Iames* himſelfe v: 23 ſeemeth to vnderſtand, as *Oecumenius* gathereth out of the place. that *Abraham* was the image of iuſtification, which is wrought by faith alone, when it was imputed to him for righteouſneſſe, that he beleeued: and of that iuſtification alſo which is by workes, when hee would haue offred his ſonne *Iſaac* vpon the Altar. Therefore faith did make perfect the perſon of *Abraham*, and the worke did iuſtifie the faith, and declare ech to be perfect. Is this a fight? is this an oppoſition? eſpecially betweene two holy Apoſtles, who writ their Epiſtles with the inſtinct of the ſame ſpirit. But no one thing doth more neerly gaule the Synagogue, then that *Paul* the Apoſtle by the direction of the ſpirit, writ the commentarie of the myſterie, which *S. Iohn* afterward ſet forth of that great Antichriſt, whom hee maketh to be the *falling ſtarre*, i. *an apoſtata from the faith, or rather the prince of the apoſtacie*, as Paul expounds it. Iohn calls him *the Angell of the bottomleſſe pit, the key-keeper of hell, the beaſt ariſing*

ver: 23.
ver: 21.

Apoc: 9.
2 Theſſ: 2.
1 Tim: 4. 1.

out

out of the earth, and counterfeyting the lambe with two hornes, and in his voyce reſembling the Dragon. Therefore in ſhew the Vicar of Chriſt, in deed his aduerſarie, in ambition aboue Kings, Gods emulus as *Paul* explaines it. *Iohn* in order the 7. King of the Romane ſtate, the reuiued image of the former beaſt, to be after reuealed within the Empire decayed, as *Paul* doth interpret it. *Iohn* ſitting in the common place Lord of the ſeauen hill'd Citie, in the ſpeciall place in the temple of God, that is, in the Church of God, as *Paul* doth expound it: for Kings thrones are called Biſhops ſeates. Therfore he is in office a Biſhop, in name Romane or Latine, in his diſpoſition a great hypocrite, and a notable diſſembler, by his cunning an inchanter and bewitcher of ſoules, by his worſhip an Idolater, by his malitious practiſe a murtherer, giuen ouer to ſinne, ſold ouer to deſtruction, as both of them define. Water is no liker water than Antichriſt to the Pope. But *S. Paul* being not therewith content, defineth Antichriſtianitie, to be not iniquitie, but the myſterie of iniquitie. And doth after diuide it into three parts;

Apoc: 13.

A deſcription of the Pope.

17.

1. *Curious ſpeculations.*
2. *Abſurd ſuperſtitions.*
3. *Iewiſh ceremonies*, whereof it is wholy

compounded: which who ſo holdeth doth not hold the head, as the Apoſtle ſpeaketh. I beſeech thee Chriſtian Reader tell me what is more like, than old and new Antichriſtianitie? What is become of them, who deny that Poperie hath his beginning from the antient hereſies? which being of the ſame age with the Apoſtolike truth in many things, as *Tertullian* ſaith, was wounded with the Apoſtolike ſtyle, as ſhall be made manifeſt in the diſcourſe following. I do therfore more diſdaine than admire that the Apoſtle *Paul* doth ſo exceedingly diſpleaſe the Romane ſynagogue, who did foreſhew that Poperie ſhould be patcht together, of *Paganiſme*, *Idiotiſme*, and *Iudaiſme*.

A little Glasse of Christ and Christianitie.

BVt I purposing to set out all the force and nature of Antichrist and Antichristianitie in latine, I thought good to set before it a lively and short forme of Christ and Christianitie, which the Apostle defineth to be the mysterie of godlines: that the truth of the Gospell being brought into light out of the labyrinth, as it were, of discoursing, might put to flight with her authoritie and countenance the Tridentine heresie.

a Colos. 1.29.
b Heb. 1.10.
c Colos. 1.16.
d Heb. 1.3.
e Heb. 2.16.
f Heb. 7.25.

[a] God the Father did decree by the testimonie of Paul, that his onely begotten sonne from all eternitie, [b] the creator of heauen and earth, [c] of Angells and men, [d] the brightnesse of his glorie, and Charakter of his person, [e] should take on him not the nature of Angells but of men, [f] wherein he alone without any fellow helpers might fully finish the whole salvation of man. God the sonne, [g] God above all blessed for euer, though Arrius reuiued burst for griefe, [h] reuealed in the flesh, approued in the spirit.

g Rom. 9.5.
h 1. Tim. 3.16.

True God, true man, brought forth without a father
By a maide, whom God begate without a mother.

i Heb. 7.3.
k 1. Tim. 2.5.

[i] As he was shadowed out by Melchisedech, and therefore [k] the onely one Mediator betweene God and man in the fulnesse of time, fulfilled the decree of his Father, reconciling God displeased with man that was lost by his owne accord, by the excellencie of his person, the sanctitie of his nature, obedience of his life, and sacrifice of his death, did alone deserue eternall salvation, not infusing into him so much grace, whereby man himselfe might merit salvation to himselfe, [m] but imputing the merit of his death, which he might lay hold on with a thankefull and holy minde. God the holy Ghost proceeding from them both, did lay open to the minde of man salvation which the Father decreed, the Sonne deserued, and sealed it vp in his heart, [n] giuen not as a pledge, but as an earnest (which Austin obserueth out of the Apostle [o]) because that mony which was borrowed when it is paide againe the pledge is restored; but the earnest when the price is paide againe is not restored, because it is part of the price which is not to be taken away, but is to be supplied, as [p] Aquine teacheth out of Austin. Therefore the

The meanes whereby salvation is procured to man.

m Rom. 4.24. 25.

n Ephes. 1.14.
o Austin in this place.

p Aquin. in this place.

spirit

ſpirit of Chriſt giuen to man, the earneſt of heauenly inheritance is not paide backe againe. So the Apoſtle hath ſet three foundations of mans ſaluation more ſure then heauen and earth.

1. The eternall decree of the Father.
2. The infinite merit of the Sonne.
3. The irreuocable earneſt of the ſpirit.

So the worke of our ſaluation is from God alone, the knowledge of ſaluation from the word of God alone, hence he is called the word of ſaluation. q Galen writeth that the cauſe of many diſeaſes in the body as hereditarie proceedes from corrupt ſeede, and from putrified nouriſtments. The diſeaſe of the ſoule is hereditarie, from corrupt ſeede as Iob ſaith, which is encreaſed by cuſtome of ſinning, as with impure nouriſtment. Now as the diſeaſes of the bodies are cured by contraries, ſo the diſeaſes of ſoules: which God being r dead begetteth againe by immortall ſeede, being againe begotten feedeth them with pure nouriſtment, being ſicke & diſeaſed healeth them with holeſome medicines, that is with the pure word of God, who is to be accounted the true Father, Paſtor and Phiſitian of the ſoule. Yet he vſeth men to that purpoſe as inſtruments, whom he ſendeth and moueth, that firſt they preach forgiueneſſe and abſolution from all their ſinnes promiſed freely by faith in Chriſt to the penitent: and after enioyne two things to him that is forgiuen; One, that he pay backe againe the dutie of holineſſe to the bleſſed trinitie alone, for ſo vnſpeakeable a bleſſing of ſaluation; The other, that he afford all the helpe of charity to man for Gods ſake, being the liuely Image of God: ſetting before the obedient at the laſt inward peace vpon the earth, and an eternall inheritance in the heauens. So the men of God doe raiſe vp a man that is ſorrowfull with the promiſe, direct a man that goeth aſtray with the commandement, comfort him that is fainting with the reward: but the men of God doe ſpeake outwardly, the ſpirit of God doth worke inwardly. They do beate theſe things into their eares, the ſpirit doth ingender faith, hope, and loue in the heart; faith which doth apprehend the promiſe; hope which looketh

q Gal. lib. 2. de ſanitate tuenda.

r Pet. 1. 23. 2. 2.

for the reward, loue which keepeth the commandement. [f] For God doth not finde man fit, but maketh him fit to participate the inheritance of the Saints in light, whom he draweth being vnwilling, and tooke him reſiſting out of the power of darkeneſſe, and placed him being thus delivered in the kingdome of light, the kingdome of the ſonne of his loue. [t] For hee found man not yet regenerated, dead in ſinnes, not halfe dead, but ſtarke dead: not like to the man with the palſie who lay ſicke on his couch, but to Lazarus who lay foure daies ſtinking in his graue: So that euery ſinner, before he heare the powerfull voice of Chriſt ſpeaking inwardly to him, lyeth putrified, and conſumed in the graue of his ſinnes. Whence a ſinner riſeth, and commeth forth as Lazarus, for the power of the Lord is in both, not the power of the dead, [u] as Auſtin doth expound Saint Paul. So that hee hath neede not of helping grace, whereby hee recouereth health, but creating grace, whereby he is againe brought to life. And a ſinner is meerely paſſiue and can bring no more help to his conuerſion, then Lazarus brought to his riſing againe. In whom Chriſt doth not helpe his weake wil, but creates a new [x], hance the conuerſion of a ſinner is called new creation; not in reſpect of the naturall faculties, and of morall virtues which ſinne only corrupteth, but of ſpirituall graces which ſinne hath blotted out, as the maſter of the ſentences obſerued out of Auſtin. Therefore the image of God imprinted in the ſoule, in reſpect of the ſubſtance is deformed, in reſpect of the qualities is cleane put out [y] as Gregorie Nyſſen teacheth. The reſtoring then of the image blotted out, is the riſing againe of man being dead. This is the nature, this is the diſpoſition of the Apoſtles doctrine: it doth depreſſe man, that it may extell God: it doth caſt off corrupt nature, that it may bring in ſauing grace. A man therefore muſt liue in God, yea farther by God, before he can either will, or thinke any good: a meere paſſiue ſubiect of grace at the firſt, while being as it were made warme by the ſpirit of Chriſt, hee beginneth to will his owne conuerſion, and is made a voluntarie inſtrument of grace, by no imbred or infuſed force of the will, but by the

power

[f] Coloſ. 1, 12.

[t] Epheſ. 2. 1.

[u] Auſtin: in tract: of Iohn 49.

[x] Galat. 6. 15. Epheſ. 2. 10.

[y] Greg. Nyſſ. de orat. Dom. Serm. 5.

power of the ſeede of grace, and of the new life which hee had from God. Paul doth thus diſtinguiſh betweene a man to be converted, and converted. He maketh him to be altogether the ſeruant of ſinne, becauſe he is ouercome of ſinne; this free in part, becauſe he is made free by the Sonne: not appointing him free in part, leſt he make him ſacrilegious, nor this altogether a ſeruant, leſt he might make him ſluggiſh. He doth not therefore take from the vnregenerate, all power of willing, but all power of well-willing, that he may not lift vp the creſt of his naturall pride; and he granteth to the regenerate ſome power of well-willing, that he may not weaken the ſtrength of ſpirituall diligence. And that God may giue life to the dead, and renew and repayre the loſt image of God [z], he doth faſten and imprint the true knowledge of God and our ſelues into the minde, and righteouſneſſe and holineſſe into the will of man; he doth enlighten the blinde, with the light of his wiſdome ſhining into him, he doth couer him being naked with the robe of his righteouſnes put vpon him, and being vnſauorie, he doth ſeaſon him with the ſalt of his holineſſe infuſed into him. Whereby [a] Chriſt is ſaid to be made of God to the faithfull man wiſdome, righteouſnes, and ſanctification. Paul makes mention of a twofold righteouſneſſe and life of a Chriſtian: one, whereby hee liueth before God; thother, whereby he liueth before men. [b] By faith before God, by apprehending of Chriſt [c], by loue before men by the practiſe of holineſſe. So that good workes are not the cauſe of iuſtification, but iuſtification is the cauſe of good workes, as [d] Auſtin affirmeth: neither do we attaine faith by virtues, but virtues by faith, as Bede gathereth out of Gregorie. One order is in morall matters, another in heauenly: one in Ariſtotle, another in Paul [e]. There a man muſt doe iuſt things iuſtly, before he be iuſt: Here a man muſt be firſt iuſt in another before he can do iuſt things, and iuſtly in himſelfe. As Chriſt is made ſinne for vs, ſo wee are made the righteouſnes of God in Chriſt. [f] For Chriſt himſelfe moſt holy was made ſinne, by the imputation of our ſinne, we ſinners therefore are righteous only by the imputation of the righteouſneſſe

z Epheſ. 3. 10.

a 1 Cor. 1. 30.

b Gal. 2. 20.

c Gal. 5. 6.

d Aug. de Spi. & li.

e Ariſt. 3. ethi.

f 2 Cor. 5. vlt.

ousnesse of Christ. As g Austin doth expound the Apostle, and Anselme, Austin. He therefore is sinne as wee are righteousnes: not ours, but wee are Gods, not in our selues, but in him: as he is sinne, not his owne, but ours; not in himselfe, but in vs. So Austin. So h Anselme; He is sin, saith he, as we righteousnesse, not ours, but Gods, not in vs, but in him: as he is sinne, not his owne, but ours, not in himselfe but in vs. Both of them doe acknowledge with vs, the imputed righteousnes of Christ with the Apostle, howsoeuer the Synode of Trent doe make inherent righteousnesse the forme of iustification, and the Rhemists too prophanely scoffe at the imputation of righteousnes, which Pighius that arch-papist doth confesse. A sinner therefore dead in himselfe, liueth righteous in Christ, and liueth not to himselfe, but to God: but yet so liueth, that he feeleth in himselfe the fight of the spirit and the flesh, which the Apostle acknowledgeth not onely in other Christians, but in himselfe, for the comfort of others: I do not that good I will, saith the Apostle, but the euill I would not that I do: which a bad man, did not badly expresse:

I hate and what I hate, against my will must be,
What I would cast away, to beare is greife to me.

But that the Apostle speaketh of the motions of concupiscence, whereto the will doth not consent, this of the beastly affections, whereto the will is wholy addicted. Which notwithstanding by the working of the naturall conscience, hee saith he hateth. But assoone as a man begins to liue in God, sinne begins to dye in man. For it hath receiued a deadly wound in the roote in respect of guiltinesse: while it be cured by perfect buriall it remaines dead, not cut off, that we may be humbled; not imputed, lest we should be cast downe. Sin dwelleth in vs as a Iebusite subdued, not expelled; subdued, it taketh feare from vs; not expelled, it shakes off securitie, that to striue with it, it is farre more safe, than to haue no enemie at all. In this fight Gods grace doth helpe vs, strengthning vs with a double sacrament: of Baptisme, and the Lords Supper: there the fountaine of regeneration is powred

g Aug. ust: in Enchirid: c. 41.

h Ansel: in loc.

powred out, here the bread of life is ſet before vs: there is a healthfull bathe to waſh vs when we are fowle, here is a ſpirituall feaſt to feede vs when we were faint: ſo that from each we may take ſtrength to reſiſt. So the power of God is made perfect in our infirmitie, which when out of our owne skarres it ſtirreth vp in vs a courage to fight, ſo from helpe miniſtred from thence it puts into vs ſure hope that we ſhall ouercome. For it bringeth griefe out of the fall for ſinne, and ſtirreth vp ſtrife out of griefe with ſinne, and out of ſtrife bringeth the victorie of ſinne: So out of poyſon it gets a remedy, and out of the ſickneſſe it getteth health. Neither doth it in the meane while deprive vs of inward comfort, while wee waite for the eternall tryumph. But in the fight it ſhewes vs the propitiation; after the fight, which endeth in death, it preſently openeth the holy place of holyeſt, ſo that neither peace of conſcience is wanting to them being aliue, and their ſoules ſhall haue reſt when they are dead. Thus it commeth to paſſe, that theſe broken reliques of ſinne in the ſonnes of God, by Gods grace do much profit, when out of them they make an antidote againſt pride, neither are puft vp with the merits of their owne works. Wherby the doctrine of Trent ought to be accounted the more abominable, which doth decree that eternall life is to be reſtored to the faithfull, for the merit of workes, which the Apoſtle propounded not as the reward of a ſeruant, but the inheritance of a ſonne; not payed for ſpirituall obedience, but giuen to the ſpirituall generation, as Auſtin expounds the Apoſtle: the crowne of righteouſneſſe in reſpect of Chriſt, who merited: a crowne of mercy, in reſpect of vs for whom he merited, to be giuen by the iuſt iudge, not for the weight of mans merit, but for the force of Gods promiſe: to be rendred according to their workes, not for their workes, as Pope Gregorie diſtinguiſheth out of the Apoſtle. The ſtudie therefore of good workes is to be vrged, becauſe God ſhall iudge according to thy works: but merit is to be deteſted, becauſe it ſhall neuer ſaue thee for good works. For whatſoeuer you do well is of God, not of the merit of man, but of the

Gregor: in 7. Pſal: peniten.

the blessing of God. You doe owe it therefore to God, as the creature to the Creator, as a captiue seruant to his redeemer: acknowledge thy selfe a seruant, who of right dost owe dutie vnto thy Lord: and whereas God doth call thee his sonne, acknowledge grace, and forget not nature. Neither thinke thou hast deserued any thing, if thou haue done well, because thou oughtst to haue done so. Besides remember, that there is some filthines from the flesh mingled with thy worke though good, which doth purely flow from the spirit, that that very thing, that we seeme to liue iustly, is a fault, if our work, when Gods seueritie iudgeth it, Gods mercie doe not excuse it before himselfe, so that the fault in the worke must first be forgiuen to the penitent, by grace, before the worke it selfe bee crowned by promise. Lastly the Apostle saith that the afflictions of this life are not worthy of the glory which shall bee reuealed, that if a man should serue God a thousand yeares, and that most zealously, he should not deserue for the merit to be halfe a day in heauen, *Anselme* said, *although we die a thousand times, although wee performe all the virtues of the minde, yet wee can doe nothing worthy of earthly blessinges, and such as are present, which we daily receiue from God, much lesse heauenly and future which wee looke for as* Ierome, Chrysostome, and Basill *haue taught. But take away merite, and the desire of virtue will waxe cold. It may be in bastardes, who serue God with a seruile, and mercenarie minde, but in sonnes it is not so, who worship God the father with a free & voluntary spirit, which the spirit of adoption hath giuen them, who testifieth to their spirites that they be the sonnes of God, the inheritors of heauen, and coheires with Christ. And if the free loue of God, whereby he being moued did bring thee backe from death to life, and forgaue thee all thy transgressions, and healed all thy infirmities, and hath crowned thee with his mercies, (marke what the Prophet saith) not with thy merites, but with his mercies: if this free loue I say shall not drawe from thee free obedience, nothing shall euer draw it from thee.*

Anselm. de mensura crucis.

Ierom. in hunc loc.

There be many forceable arguments whereby the Apostle perswadeth

perſwadeth vs to liue holily, ſoberly, and iuſtly, that with good workes we ſet forth Gods glory, which workes though they appeaſe not God, yet they pleaſe God, and make our election and vocation thereby ſure vnto vs. But there is nothing more powerfull then the fatherly loue of God, to prouoke to goodneſſe the ingenuous mindes of ſonnes. This is the will of God euen the ſanctification and ſaluation of vs all: to the which endes he choſe vs from eternitie, hee called and iuſtified vs in time, and he ſhall glorifie vs to eternitie. So the mercie of Iehouah toward his ſonnes is from eternitie to eternitie, for whom he hath preordained ſaluation in choſing them, declared it in calling them, begun it in iuſtifying them, and ſhall perfect it in glorifying them. They that being perſwaded by the ſpirit of God doe certainely know that they bee in the grace of God now preſent, and ſhall be euer hereafter, entring into the ſtate of grace by faith, and ſtanding therein by faith, and glorying vnder the hope of the glorie of God, by faith, as the Apoſtle teacheth: which place Chryſoſtome doth thus expound, that heethat hath giuen his faith to God, that there ought not onely a full perſwaſion to be aſſured them of thoſe things which are giuen preſently, but of thoſe that are to come, as if they were now giuen. That the ſtate of regeneration ſhould be thought to bee more certaine, then of creation. The ſtate of the firſt Adam was changeable, of the ſecond vnchangeable, whoſe true and liuely members all the ſonnes of God are to be eſteemed. Wherefore if the ſtate of Chriſt be vnchangeable, the ſtate of them that are truely Chriſtians, who being grafted into Chriſt by faith do liue, and ſhall liue by their faith (as the Apoſtle noteth out of the Prophet) muſt needes be vnchangeable. For it was granted to Adam, that hee was able not to die, as Auſtin ſpeaketh, but to a Chriſtian that he cannot poſſibly die. Three things ſaith Bernard I conſider, wherein all my hope doth conſiſt:

1. The loue of adoption.
2. The truth of the promiſe.
3. And the power of the reward.

the bleſſing of God. You doe owe it therefore to God, as the creature to the Creator, as a captiue ſeruant to his redeemer: acknowledge thy ſelfe a ſeruant, who of right doſt owe dutie vnto thy Lord: and whereas God doth call thee his ſonne, acknowledge grace, and forget not nature. Neither thinke thou haſt deſerued any thing, if thou haue done well, becauſe thou ought ſt to haue done ſo. Beſides remember, that there is ſome filthines from the fleſh mingled with thy worke though good, which doth purely flow from the ſpirit, that that very thing, that we ſeeme to liue iuſtly, is a fault, if our work, when Gods ſeueritie iudgeth it, Gods mercie doe not excuſe it before himſelfe, ſo that the fault in the worke muſt firſt be forgiuen to the penitent, by grace, before the worke it ſelfe bee crowned by promiſe. Laſtly the Apoſtle ſaith that the afflictions of this life are not worthy of the glory which ſhall bee reuealed, that if a man ſhould ſerue God a thouſand yeares, and that moſt zealouſly, he ſhould not deſerue for the merit to be halfe a day in heauen, *Anſelme* ſaid, *although we die a thouſand times, although wee performe all the virtues of the minde, yet wee can doe nothing worthy of earthly bleſſinges, and ſuch as are preſent, which we daily receiue from God, much leſſe heauenly and future which wee looke for as* Ierome, Chryſoſtome, and Baſill *haue taught. But take away merite, and the deſire of virtue will waxe cold. It may be in baſtardes, who ſerue God with a ſeruile, and mercenarie minde, but in ſonnes it is not ſo, who worſhip God the father with a free & voluntary ſpirit, which the ſpirit of adoption hath giuen them, who teſtifieth to their ſpirites that they be the ſonnes of God, the inheritors of heauen, and coheires with Chriſt. And if the free loue of God, whereby he being moued did bring thee backe from death to life, and forgaue thee all thy tranſgreſſions, and healed all thy infirmities, and hath crowned thee with his mercies, (marke what the Prophet ſaith) not with thy merites, but with his mercies: if this free loue I ſay ſhall not drawe from thee free obedience, nothing ſhall euer draw it from thee.*

Anſelm. de menſura crucis.

Ierom. in hunc loc.

There be many forceable arguments whereby the Apoſtle perſwadeth

perſwadeth vs to liue holily, ſoberly, and iuſtly, that with good workes we ſet forth Gods glory, which workes though they appeaſe not God, yet they pleaſe God, and make our election and vocation thereby ſure vnto vs. But there is nothing more powerfull then the fatherly loue of God, to prouoke to goodneſſe the ingenuous mindes of ſonnes. This is the will of God euen the ſanctification and ſaluation of vs all: to the which endes he choſe vs from eternitie, hee called and iuſtified vs in time, and he ſhall glorifie vs to eternitie. So the mercie of Iehouah toward his ſonnes is from eternitie to eternitie, for whom he hath preordained ſaluation in choſing them, declared it in calling them, begun it in iuſtifying them, and ſhall perfect it in glorifying them. They that being perſwaded by the ſpirit of God doe certainely know that they bee in the grace of God now preſent, and ſhall be euer hereafter, entring into the ſtate of grace by faith, and ſtanding therein by faith, and glorying vnder the hope of the glorie of God, by faith, as the Apoſtle teacheth: which place Chryſoſtome doth thus expound, that hee that hath giuen his faith to God, that there ought not onely a full perſwaſion to be aſſured them of thoſe things which are giuen preſently, but of thoſe that are to come, as if they were now giuen. That the ſtate of regeneration ſhould be thought to bee more certaine, then of creation. The ſtate of the firſt Adam was changeable, of the ſecond vnchangeable, whoſe true and liuely members all the ſonnes of God are to be eſteemed. Wherefore if the ſtate of Chriſt be vnchangeable, the ſtate of them that are truely Chriſtians, who being grafted into Chriſt by faith do liue, and ſhall liue by their faith (as the Apoſtle noteth out of the Prophet) muſt needes be vnchangeable. For it was granted to Adam, that hee was able not to die, as Auſtin ſpeaketh, but to a Chriſtian that he cannot poſſibly die. Three things ſaith Bernard I conſider, wherein all my hope doth conſiſt:

1. The loue of adoption.
2. The truth of the promiſe.
3. And the power of the reward.

Which do ſo ſtrengthen and confirme my heart, that no want of merites, no conſideration of our profit, no accompt of the heauenly bleſſing can driue mee from the depth of that hope wherein I am ſurely grounded. Therefore let my fooliſh thought murmure all it can, ſaying who art thou? or how great is that glory, or by what merites doſt thou hope to obtaine it? And I will confidently anſwere, I know whom I haue truſted, I am in great aſſurance, becauſe my God in great loue hath adopted me, becauſe he is true in his promiſe, and able to performe it. Thus *Bernard* out of the Apoſtle: *Who makes it plaine that the ſtate of regeneration is moſt aſſuredly confirmed to euery ſonne of God, not onely by Gods promiſe, but by Gods Oath. Whom hee maketh partaker of the right faith, and of working loue, and of liuely hope, and of earneſt repentance, and of new obedience, and calleth him the heire of the promiſe. To whom God as being willing to make the immutable certainety of his counſell knowne plentifully, as to* Abraham *the Father, ſo to* Abrahams *ſonne, did not onely promiſe, but ſweare that hee would performe that to him which he had promiſed. For in God it is all one to ſweare and to ſay. Yet that we ſhould haue ſtrong conſolation, who follow after to obtaine the hope ſet before vs, which hee hath appointed as a ſure and ſtrong anker, entred within the veile,* i. *heauen, whither Chriſt the forerunner is entred before vs, he hath confirmed our immutable ſtate vnto vs by two immutable things his promiſe and his Oath. Let the prayer of Chriſt be ioyned to the oath of God, wherein hee praieth to God the father, that he would imbrace vs with the ſame loue, that he embraced Chriſt himſelfe,* i. *with eternall loue: and would crowne vs with the ſame glorie, as hee crowned himſelfe: and did not onely pray for vs, but died alſo, and roſe againe and was receiued into heauen, that hee ſhould for euer make interceſſion for vs. Who hath left vnto vs his holy ſpirit, whereby he hath ſealed vnto vs the heauenly inheritance. And therefore God hath aſſured eternall ſaluation to his ſons, not onely by promiſe, but by Oath, but by prayer, and ſacrifice*

Heb. 6.

ſacrifice of Chriſt, and by the ſeale of the holy Ghoſt, that wee ſhould not doubt thereof. And yet that wicked Councell of Trent decreed, that none could know by the certainetie of infallible faith that hee is in the ſtate of Grace, much leſſe ſhall bee, but that euerie one ſhould bee in doubt and feare of his owne Grace. *That it ſeemeth to haue vtterly ouerthrowne all the foundations of mans ſaluation laid by the Apoſtle, as it ſhall plainly appeare by the diſcourſe vpon the popiſh Creede.* Antonie Marinarius *did withſtand that wicked decree euen in the Councell it ſelfe*, who taught the perſeuerance of the faithfull was ſecure, and their ſecuritie to be perſeuered in. Ambroſe Catharinus *did likewiſe reſiſt, who maintayned* that a ſonne of God by the certaintie of faith doth know that he is in the ſtate of grace, as any man may be ſure that there is Rome, yea and that without doubting or feare, ſo that he openly did reſiſt the Councell. Albertus Pighius *did afterward oppoſe himſelfe, who of ſet purpoſe doth defend* that our righteouſneſſe is imputed to vs by faith alone vnto life. *The* Councell of Colen *may bee ioyned to theſe, wherein many learned Diuines* True it is, *ſay they*, and it is required to the iuſtification of a man, that he certainely beleeue, not only in generall, that they who do truly repent ſhall obtaine mercy by Chriſt, but that the man that beleeueth ſhall obtaine forgiueneſſe of his ſinnes by faith in Chriſt: *which they learned out of the Apoſtle by the interpretation of* Bernard. *Thou haſt Gentle Reader the Glaſſe of Chriſt, the ſumme of the Apoſtolike doctrine, to be ſet before the doctrine of the Trent Councell, who doth ſtrike vs with a curſe for the ſame, more fully hereafter to be propounded and maintayned. The power whereof is ſuch, that it doth clip the winge of humane pride, that it doth aduance the glory of Gods grace, that it doth ſtirre vp an earneſt deſire of godlines, and doth faſten a ſure anchor of ſaluation: that the ſonnes of God may be made lowly in ſinne, thankefull in bleſſing, holy in life, and cheerefull in death.*

This doctrine Trent Councell doth ouerthrow, from whence thoſe twelue articles of faith proceeded, which *Pius the* 4. brought into the forme of a Creede, enioyned to be publikely profeſſed of his, by his Bull vnder an oath: which though they had their birth and beginning from heretikes, yet they carry the name of the true faith, and counterfeit the Apoſtles to be their parents, that the greater ſtore of Chriſtians may be induced to receiue them. As wee heretofore haue heard that *Lambert* counterfeting the name and kindred of the Earle of Warwicke, had many followers, when in truth he was the baſtard of a villanous Prieſt: So if any ſhall compare theſe twelue baſtardly and falſe articles of the Popes creede, with the true and right articles of the Apoſtles creede, hee ſhall finde them to be as like the Apoſtles, as the baſtard of *Simon* the Prieſt, was like the ſoone of the Duke of *Clarence*. The ſchoolemen and the Canoniſts haue had great adoe between them, whether the Pope could make any new articles of the faith. *Bellarmine* as a worſhipfull moderator takes vp the matter in *Tortus*. *He diuides the articles into two ſorts. He writes that ſome are of immediat reuelatiõ, others drawn & fetcht from them, which notwithſtanding are to be receiued with a catholike beleefe.* How fooliſhly I ſhall ſhew hereafter, now only I ſhew what they hold. Articles of the firſt ſort *Bellarmine* denieth may be made of the Pope. As much as if he ſhould deny the ſunne could be made by the Pope, ſo many ages faſtned to his globe by the hand of God. The articles of the ſecond ſtampe hee doth plainly affirme may be made by the Pope; as if he ſhould ſay, that he profeſſeth himſelfe to be the author and maker of that booke, whereof he is the expounder and interpreter.

Now the Ieſuites haue diuided thoſe that were drawne from the firſt into two other kindes, which are ſo cunningly couche together that they can hardly be diſtinguiſhed. Some of them conſiſt in practiſe, whereby treaſon

treaſon is nouriſhed, other conſiſt in doctrine, wherby ſuperſtition is cheriſhed. Thoſe they ſcatter myſtically and cloſely, theſe plainly and openly. Thoſe I call practicall and myſticall, which concerne the Popes power in depoſing of Kings by the ſentence of excommunication, and abſoluing ſubiects from the oath of fealtie: and conſpiracies and rebellions to bee concealed vnder the ſeale of confeſſion; and Clerkes to bee exempted from the iudgement of a ſecular Prince; and the power of the Pope aboue the Councell, and other wicked concluſions of the ſame kinde, with the *ſchoole of Paris* hath lately condemned. And a certaine Prieſt termed a more moderate anſwerer, that hee may more couertly and freely teach the profeſſed articles of ſuperſtition, doth ouerthrow thoſe myſticall articles of rebellion: for which cauſe he complayneth that their ſalary is denyed him, and the Prieſts of his order by the Pope. Whom I thinke good hee ſhould anſwer, as the Aſſe anſwered Balaam, *Am not I thine Aſſe, whereon thou wert wont to ride euen till this day? Tell me if euer I did the like before, and now I haue once offended in telling the truth, why wilt thou beate mee, and take my prouender from me?* If ſuch Prieſts will giue eare to me, let them forſake ſo vnthankfull, and vniuſt a maſter, and come ouer to our ſide. For I feare leſt while they ſecretly ſow their open articles of ſuperſtition among our Countrymen, that they will draw them from the faith of Chriſt, and beget ſcholers for Ieſuites, whom they will infect with their hidden articles of rebellion, and bring them from their allegeance and obedience to the King. Theſe are fetcht from the firſt, baſtards borne of baſtards, vipers bred of vipers, the laſt more wicked than the former, ſhortly bringing forth an of-ſpring more vilanous. Thoſe that are fetcht from immediate reuelations, as they bee ſuppoſed, make truth the way for hereſie, as the authors thereof pretend iuſtice for wickedneſſe. But this is the diſpoſition of all heretikes, that out of

a generall truth propounded, they alway aſſume and draw out hereſie, which as a witch doth caſt in a ſacred furie into their deceiued mindes. The *Pelagians* from the generall allegation of Gods grace and helpe, do gather a ſpeciall rule of their hereſie, which as poyſon they diſtill more eaſily into the mindes of their ſimple Auditors. The Papiſts holding thoſe articles of Chriſt generally, do infuſe hereticall poyſon deepe into their mindes being ſeaſoned with the ſweet of thoſe generals. I will giue you one example, which doth farther ſpread it ſelfe. They beleeue in generall that Chriſt is aſcended vp into heauen, and ſits at the right hand of God, and ſhall come from thence to iudge both the quicke and the dead. Yet the Prieſt doth daily bring Chriſt from thence, to wit, out of heauen into the ſacrament, ſo that he is corporally preſent in the ſacrament, when it is manifeſt that hee is conteyned in heauen till all things be fulfilled. But here they diſtinguiſh, *that Chriſt ſhall come once from heauen viſibly to iudgement, but commeth inviſibly euery day into the ſacrament.* O notable deduction, that ouerturneth the principle from whence it is drawne! O notable diſtinction, which doth by diſtinguiſhing vtterly ouerthrow the principall article But ſo doth hereſie beſmere ouer the lip of the cuppe as it were with honie, that it may be taken and goe downe the more merily. As *Pius the* 4, who brought in the Conſtantinople creed, which he calleth the Rom: creed, as a preface before the new creede being their owne. Which when it ſeem'd to me to be vnworthily done, I thought good to diſcourſe of this new Creede of the faith, compoſed by the Pope in a wicked intent, being the ſumme of Antichriſtianitie, in a Latin Dialogue, diuided into three bookes. The firſt Dialogue bringeth in Antichriſt as an Actor on the ſtage: the ſecond and third as a Doctor in the chayre. The firſt doth fully deſcribe the practiſe of the Beaſt, and therefore is termed *Pragmaticall Antichriſt*, or *Hildebrand reſtored*

reſtored to life. Taking that name from *Caſar Baronius*, who to prouoke *Paul the fift* againſt the Venetians; *Me thinkes* (ſaith he) *I ſee ſitting in Peters chaire, Gregorie the 7. and Alexander the 3. two rootes of the Church libertie now decayed, both iſſuing out of the Citie of Senes, whence your Holineſſe takes your beginning; whereof the one did bring vnder Henry that obſtinate Emperor, thother did vanquiſh Fredericke very ſtoutly oppoſing himſelfe againſt him. You muſt take in hand the ſame quarrell.* Therefore *Paul the 5.* in *Baronius* iudgement is *Hildebrand brought to life againe.* And if the Pope by Baronius perſwaſion doe Gregorize or Alexandrize with Princes, I pray to God for Ieſus Chriſt his ſake, to preſerue our Prince, that hee may Henrize and Frederize, but with better ſucceſſe with the Popes. The ſecond and third Dialogue diſcourſe of the articles of Antichriſt, and therefore is entitled *Dogmaticall Antichriſt*, or *The Popes Creede*, becauſe it conteyneth the articles publikely to be profeſſed: but chiefly that incomprehenſible ſupremacie, which to the Papiſts is a tranſcendent, when it had not a being with the Apoſtles, being the head of Goliah, an euill head, or a head full of all miſchiefes, which you ſhall perceiue in the ſecond Dialogue by all meanes defended, yet you ſhall ſay with a ſtone caſt out of the word of God to bee well broken. But becauſe hee hath made a ſcepter of his Croſiers ſtaffe, the ſecond Dialogue is rightly termed *The ruling Paſtor.* I follow after as I can but not with equall paces, certaine notable Fathers of our Church, who when as they firſt refute the graue (as they ſeeme) and probable opinions of Antichriſt earneſtly and ſoundly: doe afterward pleaſantly and wittily laugh at his fooliſh and harmefull Inſtitutions. *Truth doth ſomtime laugh at hereſie, becauſe ſhee is ſafe and ſecure,* as Tertullian ſaith. Scurrile ieſting doth not beſeeme a Diuine, but a witty conceit, ariſing from the matter in queſtion, which ridiculous Antichriſt cannot chooſe but

Caſ: Baronius ſentent: ſua contra Venet.

but vtter to euery one be he neuer ſo ſober, in his fained grauitie, and paſtorall maieſtie. Wiſely ſaid the Poet,

An earneſt ieſt
Doth more ſtoutly and better ſomtime ſet out great matters.

But the Papiſts take it in ill part, that their Pope, compared to the King is ſcoft at, as though hee extended his Empire in *Iaponia* beyond the fieldes of *Cuticalindon:* and they be greiued that the Cardinalls vanitie proudly comparing himſelfe to the King, is pleaſantly flouted at: but that the flouriſhing meddow in purgatorie deuiſed by the old Doctour is ſcoft at, they take very hainouſly. But who may not thinke that ſuch odious compariſons, ſuch proud vanities, ſuch fooliſh old-wiues-tales ſhould not rather bee laught at with a pleaſant ieſt, then put off with an earneſt argument? as the Prophet laught at the wicked fooleries of the *Baalites* and the Apoſtle called the circumciſion of the falſe Apoſtles pleaſantly conciſion. So ridiculous bee theſe toyes, which they tearme holy deceites, their vanities be ſo inſolent, which they caſt vpon the people as bridles to deceiue them, that a wiſe man euen in the darke night of poperie could not chooſe but deride the Pope.

Henrie the ſecond when hee had honourably entertained the Popes Legate at *Windſor*, and in hunting had caught a ſtagge, *Looke my Lord* ſaid he, *how fat the ſtagge is, and yet he neuer heard Maſſe.* And when *Ottobone* an other of the Popes Lagates, was purpoſed to lay a heauie curſe vpon certaine noble men that rebelled, and came to that purpoſe to *Kullingworth* being attired in his purple robe, and his red Cardinalles hat, it is ſaid that they being all in white, and putting a ſurplaſſe vpon a Surgeon whom they had got to curſe *Ottobone* with the like curſe, brake out into this ieſt, that *a curſe of one in white was as terrible as the curſe of a purple Prieſt.* That which was lawfull for Kings and Peeres the popiſh ſons of the Pope, to vtter againſt the pride and ſuperſtition

of

of the Pope: I pray let it bee lawfull for a King, who doth not acknowledge the Pope for his Father, to reproue ſometime with a pleaſant ieſt that ſuperſtition which he hath learned out of the word to be not onely very hurtfull, but often very fooliſh. As that learned *Marnixius* in his Bee-hiue, when he derideth both the other vanities of poperie, and alſo thoſe fained cells in hell with a continued irony, and pleaſant diſſembling: I ſhould maruell if the Pope and *Bellarmine* ſhould not like the two South-ſayers laugh betweene themſelues, when they ſee the world ſo fit to be couſoned by them. But I my ſelfe truly will follow after not ieſts but arguments. And I rather greeue, then laugh when I thinke of the Pope, that great ſcourge of God. Neither doe I hate a Papiſt but popery: I taxe hereſie not the men: and I wiſh an ouerthrow to hereſie, ſaluation to the men.

Our bookes are taught this faſhion to bring in,
To ſpare their perſons and to taxe their ſinne.

I would not haue thought it meete to taxe the perſon of a Ieſuite, if he had not laide open his perſon who is more deare vnto vs then our liues, to the ſword of ſouldiers, being firſt wounded with the quill of a gooſe. Whoſe booke might haue profited the very ſlaunderers themſelues euen to their ſaluation, if they had had in them but one crumme of grace: whereto agreeth that ſpeech of the wiſe Poet.

He doth deſerue both pricke and praiſe
Who ſo with profite pleaſure layes.

But whenas the Ieſuits do ſhew themſelues not only Ariſtarchi, that is reprehenders of our writings, as the Orator ſaid, but cenſors like Phalaris, neither doe they ſet a note vpon our writings, but perſecute our writers with fire and fagot: and doe not only ſprincle ouer our bookes with blacke ſalt, but our Court with hell duſt: they may con our men thankes, who for ſuch deedes, giue but ſuch wordes: and ſuffer themſelues ſometime *Cicero in piſo.*

to be galled with the freedome of ſtyle, whom they haue hurt with the furie of their wickedneſſe. Wherein our owne men ſhould haue beene more fauourable to our owne writers being ſo excellent for holineſſe and learning, whom yet I heare of ſome (I hope they bee but a few falſe brethren) like to *Ianus*, are wont to bee though lightly bitten and reprehended. Who if they be not ours, they might doe very well, if, they would more open themſelues: if they be ours, as I rather deſire, let them fauour our holy labours: vnleſſe they deſire to heare of ſome writer of ours, which *Lelius* a certaine criticall reprehender heard out of *Martiall*.

When Lelius carpeth mine and keepeth in his verſe,
Or let him hold his prate, or elſe his owne rehearſe.

For it is both greeuous and vnſeemly that their writings ſhould be cloſely bit with a Theonine tooth, by falſe brethren, whoſe throates are firſt aſſailed with a leonine crueltie by open enemies. There is almoſt none of our writers, who haue not written that the *Pope* is Antichriſt; But there be certaine men among vs very moderate, forſooth, and politicke, who would not haue the Aduerſarie ſo angered and ſtirred vp with ſo ſharpe a concluſion, and that thereby all hope of compoſition and peace betweene the parties ſhould bee cut off: betweene whom they thinke to bee a great difference of wordes, but little or none at all of things: that God is alike deare to each Church, and that the liturgie of each is alike accepted of God, that ſaluation is in both, when each doth reſt vpon Chriſt the foundation, that a Papiſt may, although halting come to heauen, and that the hatred of Papiſts is not ſo great as we make it, and that it is not conceiued by their owne accord, but that it is encenſed by ſuch bitter diſputations: and that the quarrell had been ended, if certaine hot ſpirited Theologians had not encreaſed the controuerſie. Theſe luke-warme Chriſtians, that ſeeme to bee of no ſide and of both ſides, ſeeme to diſpute ſoberly and po-

politicke

litickly. But your religious wiſedome, Chriſtian *Reader* doth better vnderſtand, that the Romane Synagogue is full of idolatrie, and that it doth therefore hate God, and by *Moſes* iudgement, is againe hatefull to God: neither was *Caine* prouoked with any iniurie of *Abels*, but by his owne malice and hatred of godlines: And though both of them were wont to ſacrifice to *God* in *Adames* houſe, yet *Caines* ſacrifice was reiected, *Abels* accepted, and the worke pleaſed God for the perſon, not the perſon for the worke; that which *Saint Gregorie* gathereth out of *Moſes*, becauſe the perſon was firſt made righteous by faith, as the Apoſtle taught *Heb.* 11. and that therefore there is no leſſe difference of worſhip and faith betweene a Proteſtant and a Papiſt, then was betweene *Caine* and *Abell*. And that the Synagogues anger againſt our Church is as implacable, as *Caines* againſt *Abell*, and *Iſmaels* againſt *Iſaac*, and that before it was ſtirred vp with the blaſt of contention, it was moued with hatred of the promiſe. And as the hatred of *Iſmael* againſt the promiſe, which he derided, being couered with a viſard of circumciſion, brake out againſt the ſonne of the promiſe; ſo the hidden and ſecret hatred of the Synagogue of Rome againſt the holy ſcriptures, the tables of the promiſe, as I ſaid, being couered with a certaine ſhew of voluntarie religion, did greiuouſly breake and burne out againſt our Church the heire of the promiſe, ſo that *Agar* doth not leaue off to perſecute *Sara* againe, the Haidmayde her Miſtris in the houſe of *Abraham*. And when it can bee proued that *Caines* ſacrifice was as well accepted of God as *Abels*, then I will grant that the Papiſts Maſſe be as acceptable to God, as the Liturgie of the Proteſtants; and when it can be euicted that Chriſt alone apprehended by faith without our workes, is not the foundation of the *church* I wil grant that the ſame is the foũdation of both Churches. Laſtly, when it ſhall appeare that *Iſmael* the ſonne of the handmaide borne by the power of nature,

is coheyre of the houſe of *Abraham* with *Iſaac* the ſonne of the free woman borne by the force of the promiſe, then I will grant that an obſtinate Papiſt, may come halting to heauen. In the meane time I will warne theſe luke-warme and halting Proteſtants, that they will giue ſentence in Gods matters according to the certaine truth of God, not out of their prevaricating charitie, and that there be no middle counſell to be taken: neither let them truſt, the Pope being more ioyntly and eaſily intreated by them, will be the more eaſie and gentle to them. Whom we by ſhort concluſions out of holy *Paul* and *Iohn*, excellently expounded by notable worthies of our Church, although a little more bitterly and roughly, then ſeemeth good to ſome, we ſhew to be Antichriſt. I confeſſe that this is a weighty and darke prophecie, whoſe importance doth reiect the vanitie of tales, whoſe obſcuritie requireth more cleare light of interpretation. So it falleth out ſometime that the expoſition is larger, the concluſion ſhorter. For a ſhort expoſition and a long concluſion are faultie alike when hard and controuerſies of importance are handled. For a ſhort expoſition wants light, and a long concluſion wants ſharpeneſſe of wit. The Aduerſarie doth offend in both, while hee is buſied in the interpretation of the prophecie, for it doth leſſen things of weight, neither doth it make plaine matters obſcure. For hee doth depreſſe the excellencie of the prophecy by ſtuffing it vp with the vanitie of many fables, and being ſatisfied with vncertaine coniectures of Fathers, and with their naked names, hath not driuen away the obſcuritie. So it falleth out, that from ſtrange and vnkinde expoſitions of the prophecie, they gather weake and idle concluſions. In the vnfoulding of this myſterie, the holy fathers haue ſtood vs in good ſteed, and more had, if they had beene Prophets. But whenas they (*Daniel* being the Authour) doe teach that the vnderſtanding of the propheſie, is to be taken from the perfor-

performance of it, and grant that *truth is the daughter of time*, we that are fallen vpon the endes of times, conferring all the parts of the prophecie betweene themſelues with great ſtudy and reuerence, and bringing light to the text, out of the context, and to the context out of the euent, becauſe Chriſt hath opened the booke that was ſealed vp, nor called it an [a] *apocryphe*, but an [b] *apocalypſe*, we do from thence more confidently drawe a concluſion, not as an Article of faith, but as a ſure demonſtration of the doctrine of Chriſt. Although the popiſh Synagogue, which without any teſtimonie of Scripture makes this the thirteenth Article of their faith, *I beleeue that the Pope is the Vicar of Chriſt*, may iuſtly pardon the reformed Church if being taught by ſo many teſtimonies of Scripture, it make this to be an Article of their faith, *I beleeue that the Pope is Antichriſt*. Now I did foreſee that when I made a looking glaſſe for *Paul* the 5. it would come to paſſe, that the Ieſuites, who do ſo often traduce the King of *great Britaine*, with their ſlanderous and infamous libels, would bee much mooued to anger, that I often vſed the name of their Pope in this manner. For what will they ſay? dareſt thou an obſcure fellow ſpeake ſo often to the Pope being ſo great a Prince? or conceiueſt thou any hope that being an hereticall miniſter, thou canſt conuert ſo great a Doctor? Whereby thou haſt got naught elſe for thy labour, but that thy folly and pride ſhould be knowne to all men. Theſe I preſage will bee the embleames of the Ieſuitiſh ſtile, whereto (thy ſelfe *Reader* ſhalt bee an Arbitrator) I ſhortly anſwere. I ſee that the Pope of his owne is accounted a great Father, but thruſt as a ſmall Prince by his great neighbour Princes into a ſmall corner of the ſouth: but how bigge ſoeuer he be, I ſpeak to the Pope as not to a politicall Prince, but politicall Antichriſt. I fauour his ciuill dignitie whatſoeuer it be, but I ſpare not his ſpirituall impietie. But what? doe I take in hand to conuert the Pope? no more then I en-

[a] A thing ſealed & hidden.
[b] A thing opened and reuealed.

deuour to *waſh an Ethiopian.* I am not yet ſo madde. I know *that the belly hath no eares.* And it may be *Paul* the firſt, as it is ſaid, is dead. What then? but *Paul* being dead the Pope is aliue. One head groweth vp vnder an other. For the popedome is a *Hydra.* I doe not defend that this or that Pope, but that the Pope is Antichriſt. It remaineth now Chriſtian Reader, that I exhort and intreat thee by thy ſaluation, that the hatred of the Synagogue being contemned, though thou well know Chriſt, to knowe him with mee daily better out of the Scriptures, that both of vs may more earneſtly Ioue him, and more earneſtly follow him being loued, and further that you know him peraduenture ſuſpected by you, to be Antichriſt, more certainely by the euent of the prophecie, that being known each may purſue him with an holy hatred, and right execration; to which purpoſe I firſt ſet before thee the Glaſſe of Chriſt and view of Chriſtianitie, now I ſet before thee the Popes looking-Glaſſe and the picture of

ANTICHRIST.

(* * *)

The

The Tranſlator to the Reader.

Chriſtian Reader, I doubt not, but a tranſlation of ſuch a nature, will incur much reprehenſion, euen of good men, not onely in reſpect of the matter, which is ſomewhat obſcure for the vulgar, but alſo for the manner, which muſt needes come ſhort of the originall. For the firſt, if the worke be ſo good, that it was thought fit to be made knowne to ſome, I ſee no reaſon, but it may be made knowne to more; and ſo may be, Bonum quo communius, eo melius. *And for the other, I confeſſe, it comes farre ſhort of that ſufficiencie, wherein it was ſet out in Latin, and ſo would haue been, though it had fallen on a skilfull workeman in reſpect of our Engliſh, which is farre more barbarous, and is many times the worſe, when it is ſet out with bombaſted words and incke-horne termes, ſuch as the world is too well acquainted with at this day. What the Rom-Catholikes thinke of the worke, I care not, they are like to looſe by it, and looſers will haue their words. The Latine hath been cenſured by them already, as I am informed to be well written for the ſtyle, but exceeding bad for the matter. Whoſe cenſure I will regard, contrary to Ciceroes cenſuring of a Gentlewomans dancing, whereof he ſaid,* the better the worſe: *but I of their cenſures,* the worſe the better. *For if nought that was good was heretofore look'd for from Galilie, what good can be looked for at this day from Rome, the forge of all*

all ſlanders and villanies. And if Chriſtian Kings cannot be exempted from their obloquies and iniuries, why ſhould we poore men, both the Author and Tranſlator hope no eſcape the opprobries of ſuch blackemouth'd Orators. Howſoeuer it be, and whatſoeuer befall, the worke was firſt ſet out, and now tranſlated not only to reueale Antichriſt, who by his gadding Prieſts is ready to ſeduce thee: but alſo to ſet forth Chriſt vnto thee, who by his grace is moſt ready to ſaue thee. If ought therein be amiſſe, impute it to the weakneſſe of men; if there be any good, for thy good yeeld glory to God, to whom I commend thee; and reſt

Thy Chriſtian well-willer,

EDWARD SHARPE.

THE POPES LOOKING GLASSE.

CHAP. I.

The dedication of the worke.

HAuing a purpoſe to report a Conference had in Latine among great learned men on both ſides, about the Popes new Creede, lately reprinted by your ſelfe Pope *Paul* the fift, I thought it good to prefix a ſhort Treatiſe, termed the *Popes Looking Glaſſe*, which is nothing elſe but an euident and liuely deciphering of Antichriſt propheticall painted out, by *S. Paul* and Saint *John*. before the whole Dialogue, and to ſet it forth dedicated to your name: partly that I might ſhew your ſelfe to your ſelfe, with thoſe your ſacrilegious ſwarmes of Locuſts and Frogs about you: partly that I might recall ingenuous Papiſts from the frantick loue of Popery, when they ſhall throughly be-

gin to know the Pope: and lastly that I might vnite the Christian Kings and Princes that yet fauour the Pope, in the defence and quarrell of Christ, and Protestant Princes, when they shall perceiue that he is a deadly enemy to Gods Testament, and Princely gouernment. I hope those excellent workmen that haue of late so copiously picturde the image of the Beast, in euerie her seuerall member and ioynt, will giue me leaue to doe it more compendiously in a lesser Table, and narrower roome; for I haue endeuoured to the vttermost of my power to contract the large discourses of other men, and to draw them into short conclusions. For this being concluded and proued, that the Pope of *Rome* is that Antichrist which is shadowed out in the glasse, it doth necessarily follow, that Popery which is questionable between vs, is that Antichristianisme which is contained in the Creed.

The Pope an enemy to God and man.

Chap. II.

Wherein, as in diuerse following Chapters, is set downe what Antichrist is. In this the mistaking of the Prophet Daniel and the Apostle Iohn.

FIrst therefore I will trulie and briefly propound and expound the state and summe of the principall controuersie what Antichrist is, least when I come to the combat, that is to the conclusion, I may seeme rather to fight with my aduersaries shadow then with himselfe.

Our men for the most part doe search out for the type of Antichrist in *Daniel*, and for Antichrist himselfe in *Iohn*: your men doe seeke for himselfe in *Daniel* where his Type is, and in *Iohn* where himselfe is, they are afraid to seeke him for feare to find him. For there in the place of the literall sense, they vrge the mysticall, here in stead of the mysticall they presse the literall. There where *Daniel* the Prophet doth hystorically and properly

Antichrists type in Daniel, himselfe in the Apocalypse.

properly paint out *Antiochus Epiphanes*, they dreame that Antichriſt is properly deſcribed, here where *Iohn* the Prophetical Apoſtle doth myſticallie, yet purpoſelie and liuely deſcribe Antichriſt, that ſhall myſticallie giue life to the Beaſt, riſing out of the ſea, and myſtically bring downe fire from heauen, there they imagine ſuch a hagge and as it were a bewitching *Camæa*, which ſhall giue motion to woodden pictures, life to the dead, and ſpeech to the dumbe, and ſhall call downe for very true fire from Heauen. There the ten hornes that are ſprung out of the breach and ruines of the Macedonian Empire, ten Kings, ſeauen from *Selencus*, and three from *Lagis*, who ſucceeded orderly one after another in the gouernment of *Syria*, and oppreſt *Iurie*, and were all dead before the comming of Chriſt, they take for ten hornes, or thoſe ten Kings, who after the death of Chriſt, roſe out of the diuiſion and ruines of the Romane Empire, that was to be diſſolued many ages after: who had the gouernment together with the beaſt: neither did in order ſucceed one another in the ſame kingdome, but gouerne in diuerſe Prouinces at the ſame time. Neither did deſtroy *Iury*, being deſtroied already, but ſhall ſubuert and ouerthrow the Romane Empire, as your men ſuppoſe, but as the truth is the Popedome it ſelfe. So that, while your Doctors doe in the Apocalypſe a booke full of hidden myſteries, follow after a literall and a proper ſenſe, marke I pray you what a pleaſant and comicall Antichriſt they haue imagined. Whom S. *Iohn* doth terme a beaſt with two hornes, they will make a horned beaſt indeed. The two witneſſes whom Saint *Iohn* calleth two Oliue trees, and two Candleſtickes, if by the Letter they vrge them to be two men, that is *Enoch* and *Elias*, who muſt be ſlaine by Antichriſt they will imagine a very terrible Antichriſt that will kill Oliue trees and Candleſtickes: If the two witneſſes ſhall caſt out true fire out of their mouthes, theſe fiery fellowes will ſuddenly conſume Antichriſt.

What is meant by the ten hornes in Daniel.

What is ment by the ten hornes in the Apocalypſe.

What abſurdities follow by the Popiſh interpretation of Iohn.

If Antichriſt contrarily ſhall fetch downe true fire from heauen, and giue life to Images as it were to ſo many *Pigmalions* (which if you forget not they will cauſe to be worſhipped) they will bring a notable magitian vpon the ſtage; ſo thoſe prophane companions will cleane alter the Holy Ghoſts moſt weighty prophecie, into their owne ridiculous comedy. Furthermore while they thus peruerſly compare *Daniels* prophecie with *Iohns Apocalypſe*, they doe ſo confound not onlie things with things, but ages with ages, that vnleſſe they raiſe dead men out of their graues, or make Kings raigne before they were borne, their interpretations can in no wiſe hang together. At a word (*Paul* the fift) they muſt not bring backe the ſunne fifteene degrees, as in the dial of *Ahaz*, but more then a thouſand degrees, that theſe may agree together. Bleſſed *Iohn* of ſet purpoſe hath written Antichriſt his myſterie; *Paul* hath made a Commentarie. Our men while they bring light to *Iohns* hidden myſterie out of *Pauls* commentarie, your men doe bring darkneſſe out of *Daniels* prophecie: all which (be it ſpoken by thoſe Doctors leaue who doe thinke otherwiſe) if you onlie except the comfortable prophecie of the reſurrection of Chriſt, *Chap.* the 12. I can euict to haue been fulfilled within the compaſſe of ſeauentie yeeres, if you reckon from that time wherin *Ieruſalem* was taken by the *Chaldees*, to that time wherein it was vtterlie ouerthrowne by the *Romanes*. Wherefore let vs take the type of Antichriſt if you pleaſe out of *Daniel*, himſelfe we ſhall find in Saint *Iohns* prophecy and Saint *Pauls*, which your men do ſo much labor to obſcure, that they may vtterly peruert the ſtate of the queſtion.

How far Daniels prophecy reacheth for time.

CHAP.

CHAP. III.

The ſtate of the queſtion, and diuers ſignifications of Antichriſt.

FOr this is the whole queſtion ſet downe by *Becanus*, *whether Antichriſt properly ſo called, ſhall come one man in his owne perſon?* Agreeable to that which *Bellarmine* had ſaid before; for either of them doe imagine that this Aduerſarie ſhall be one ſingular perſon, by reaſon of the addition of the article ὁ, that Antichriſt, *for that article doth point out alwaies one that is ſingular*, hee is much deceiued. For it doth often point out one kinde, as in the ſame place, ὁ κατέχων, as the Fathers doe expound it, and the Papiſts doe acknowledge it, *Hee that withſtandeth*: Hee meanes the Emperour in generall, not this or that Emperor. And *Matthew* the 16 chapter, verſ. 18. not only the article, but the demonſtratiue Pronoune is alſo added, ἐπὶ ταύτῃ τῇ πέτρᾳ, whereby not onely one *Peter* (though falſly) is vnderſtood of you, but a ſucceſſion of Popes. Therefore the article doth either ſettle Antichriſt in a ſucceſſion, or in that place doth not ſettle a ſucceſſion in the Pope. Chooſe of theſe two whether you will. I perceiue that *Becan* and *Bellarmine* doe inquire after both: firſt, *whether hee be*: then, *what hee is*. Whether Antichriſt bee foreſhewed in the Scriptures, no man doubteth: whether hee can be pointed out in the world, I will ſo cleare it, that none ſhall doubt, if firſt by inquirie wee finde out, *what hee is*. In the queſtion, *what hee is*, as they make him one ſingular aduerſarie by the addition of the article, ſo likewiſe by the compoſition of the name, ἀντὶ and χριστός. They grant hee is Chriſt, oppoſite and aduerſarie, his Vicar they denie him. *S. Iohn* ſaith, that the beaſt that came vp out of the earth (which by *Bellarmines* confeſſion is that Antichriſt) had not two Lambs

Becan. in ſpec. Antioch refor. c. 10.

Antichriſt not one ſingular perſon, but a ſucceſſion.

Apoc: 13.

hornes, but two hornes like a Lambe, and ſpake like a Dragon. A Vicar or ſubſtitute in apparance, an aduerſarie in truth; as it is manifeſt by the definition of the thing it ſelfe, and of the word. For what can thoſe two hornes of the Lambe ſignifie other, then the two offices of Chriſt, his prieſtly, and his kingly office? which the Beaſt imagineth that ſhee weareth in ſteed of the lambe, whence I conclude,

The Beaſt is a counterfeit Vicar of the Lambe by the witneſſe of *Iohn*.

Antichriſt is that Beaſt by the teſtimonie of *Bellarmine*.

Therefore Antichriſt is that counterfeit Vicar of the Lambe.

No Vicar, ſaith he, *but an Oppoſite, and an Aduerſarie*: yea a Vicar to his perſon, that he may be an oppoſite to his glory, and an Aduerſarie to his doctrine. But that the compoſition of the name will not beare. for ἀντὶ in compoſition is onely *a note of Emulation and Oppoſition*, not ſo onely but of ſubſtitution and ſurrogation alſo. For ἀντιστράτηγος doth not onely ſignifie a Captaine of a contrarie part: but alſo a Proprætor, who had the ſame authoritie in a Prouince, that a Prætor had in a Citie: ſometime him that was in the place of a Pretor, or the Prætors Legate. You haue all the ſignifications in one word, how much rather in diuers? as ἀντικείμενος noteth oppoſition: ἀντὶσος equalitie: ἀδύνατος ſubſtitution.

The diuers ſignifications of ἀντὶ.

Aduerſarie like to God. Proconſul.

Antichriſt doth comprehend all theſe ſignifications, who though he be in truth his Aduerſarie, yet doth challenge Chriſt his authoritie, as his equall, and vſurpes his place, as his Vicar.

The Pope is Chriſt his Vicegerent, doth emulate his honour, and oppoſe his doctrine.

Therefore he is in ſubtletie his Vicar, in pride his Oppoſite, in heart his Aduerſarie, that is in plaine termes, he is Antichriſt.

whom

Whom *S. Iohn* affirmeth to haue beeu in his time, for he ſpeaketh of Antichriſt properly ſo called, as *Bellarmine* confeſſeth, to whom he ioyneth the article ꝛ. *Saint Paul* likewiſe ſaith, that he began then to worke ſecretly, after that which hindred was taken away, that he ſhould be reuealed in his time, and ſhould ſit and dominere ſo long in the Church of God, till Chriſt ſhall come to iudgement: and that hee ſhould decay, and by litle and little bee conſumed with the ſpirit of the Lords mouth, that is, with the miniſterie of the word; but at the glorious appearing of the Lord he ſhould be vtterly ouerthrowne. not therfore *one ſingular enemie ſhall come in his owne perſon*, as Becan faineth: vnleſſe happily he thinke that one and the ſame man in number could poſſibly liue from the age of the Apoſtles vnto the comming of Chriſt. Thus I therefore argue breefely out of the premiſſes.

1 Ioh: 2. v. 18. & 22.

Cap. 4. 3. Antichriſt had his beginning in the daies of the Apoſtles.

2 Theſſ: 2.

If that Antichriſt was in the daies of the Apoſtles after to be reuealed to domineir in the Church, nor to be deſtroyed till the comming of Chriſt, certainely he cannot be one ſingular perſon, vnleſſe peraduenture they dreame that Antichriſt ſhall ſuruiue *Methuſalah* many hundred yeeres.

But the Antecedent or former part is true, as *S. Iohn* and *S. Paul* doe manifeſtly proue.

Therefore the Conſequent that hee cannot be one and a ſingular perſon is likewiſe true.

Chap. IV.

The diuers kindes of Antichriſts, wherein it is farther proued to be a ſucceſſion.

FOR whereas Antichriſt ſo called in a common ſenſe by *Iohn* in his Epiſtle, they ſay did come in the times of the Apoſtles: but that Antichriſt ſo properly called in the Apocalyps is not come as yet; firſt they

they doe not agree among themſelues, who vnderſtand that it is Antichriſt ſo properly called of *Iohn* in his Epiſtle, by reaſon of the addition of the article: ſecondly, although he there make mention of Antichriſts ſo commonly called, ſmall and little ones, whom conſidered by themſelues I confeſſe to haue beene the forerunners of that great Antichriſt, yet I ſay and affirme, that they be truly to be termed parts of that great beaſt, as *Paul* in his Commentarie of this myſterie hath ſo plainly expounded. For he ſaith, that hee who then began to worke ſecretly, ſhould continue till the comming of Chriſt. That therefore he could not be a beaſt of three yeeres continuance, ſoone vp & ſoone downe. But as ſmall Riuers while they keepe within their owne bankes haue their own names, but when they flow into the Thames, or into Seine doe looſe their owne names, and make the ſtreame the greater: So is it with theſe ſmall and common Antichriſts: they falling into their owne hereſies are conſidered apart; but when they fall out of their own channels as it were into that great guiſe Antichriſt, they lay aſide their owne names, and make vp that grand Antichriſt. And therefore *Iohn* in his Epiſtle ſaith, that that Antichriſt then was, and after ſhould be. How may that be will you ſay? that he was then in ſecret, that he ſhould be in open ſight: that he was then an infant, but ſhould after be a man. Theſe were the hereſies, this was that Apoſtacie whereof *S Iohn* and *S. Paul* ſpake, *a diſpoſition* as Bellarmine confeſſeth, *tending to the kingdome of Antichriſt*; he ſaid well to the kingdom, not to his beginning. For then he was borne but to the kingdome of Antichriſt, not to the eſſence of him, that then was as *Iohn* ſaid, but to the reuealing of him who then lay hid as *Paul* ſaid. The apoſtacie therefore began in thoſe hereſies, wherein Antichriſt did lurke, which *Paul* doth teach ſhall laſt not onely to an appearance, and a kingdome, but to the diminiſhing and ouerthrow of Antichriſt. And this apoſtacie could

A ſimilitude between Antichriſt and a great Riuer.

1 Ioh: 4. 3. & 2. 18. & 22.

not be of three yeares, and one man onely. And therefore it is conuinc't that Antichriſt is not one ſingular man, but a ſucceſſion of men. Moreouer the two beaſts deſcribed by *S. Iohn* in the Apocalyps, the Sea-beaſt, and the Land-beaſt; by the Sea-beaſt *you meane the ſtate of the Romane Empire*; by the Land-beaſt *the ſtate of Antichriſt*. But the Sea-beaſt doth not ſignifie this or that Emperour, but a ſucceſſion of Emperours: therefore the Land beaſt doth not ſignifie this or that Biſhop only, but a ſucceſſion of Biſhops, whereof many were great beaſts indeed. As likewiſe neither the foure beaſts in *Daniel*, whereof the beaſt in the Apocalyps is compounded, doe not note ſingular Kings, but Kingdomes. Here *Bellarmine* diſputeth againſt vs topically, or rather typically.

Bellar. de Rom: Pont. cap. 10. & cap. 15 lib. 3

Such as the figure is, ſuch is the thing figured.
Antiochus the figure of Antichriſt was one ſingular man.
Therfore Antichriſt the thing figured is one ſingular man.

If the propoſition be generall it is very falſe, for the proportion between the figure, and the thing figured, doth not hold in all, but in thoſe only wherein they be compared. Many are often the type of one, as many high Prieſts of one Chriſt, and one is the type of one, as Melchiſedech of Chriſt, whom you notwithſtanding doe make to be the type of many Prieſts. It holdeth not therefore that becauſe *Antiochus* the type was one man, that therfore Antichriſt muſt be but one man. The compariſon ſtands not in the vnitie of the perſon, but in the likeneſſe of nature: And therefore if the propoſition be taken generally, it is very falſe, and if particularly, then it is a meere fallacie. But if it pleaſe him to argue from a type, I will requite him with an argument drawne from a type, the authour whereof is the Holy Spirit.

The firſt Beaſt that is the ſtate of the Roman Empire is a Beaſt of many heads.

The ſecond Beaſt that is the ſtate of Antichriſt, is the image of the firſt by the witneſſe of *S. Iohn.*

Therefore the ſtate of Antichriſt is a beaſt of many heads.

But ſo many heads, ſo many perſons. As therefore the ſtate of Antichriſt may reſemble the ſtate of the Empire, it doth conſiſt not in one perſon onely, but in a ſucceſſion of many perſons: which when we affirme, it muſt not be preiudiciall to thoſe holy Biſhops, who for Chriſts ſake ſpent their bloud at Rome vnder the Emperours: but to the ſhame of their Succeſſors, who forſaking the rule of holy Scripture, haue ſpilt the blood of other men. For it is not Rome regenerated, and ſuffering, but degenerated and perſecuting muſt be counted the ſeat of the Beaſt with many heads: which notwithſtanding is to be vnderſtood, that to the Beaſt there is but one only head at one time, more ſucceſſiuely, whom God hath permitted

The properties & effects of Antichriſt.

1 To be like the Lambe in two hornes.
2 To ſpeake as a Dragon.
3 To ſhew forth the power of the firſt Beaſt in his owne ſight.
4 To make the earth and the inhabitants thereof to worſhip the firſt Beaſt.
5 To cure the deadly wound of the former Beaſt.
6 To reſtore ſpirit and ſpeech to the image of the firſt Beaſt.
7 To kill ſuch as will not worſhip the image of the Beaſt.
8 To worke falſe wonders, namely to make fire deſcend from heauen in the ſight of men.
9 To haue the name of the Beaſt, and the name of a man, and the number of his name, which number is ſix hundred ſixtie and ſix.
10 To imprint the marke of the Beaſts name vpon all; either on the forhead, or on the right hand.

11 To forbid that none ſhall buy or ſell without the marke of the Beaſt.

Theſe be the true notes of the ſecond Beaſt, that is, of Antichriſt, by your owne interpretations, which notwithſtanding are miſerably detorted, as afterward ſhall plainly appeare. Now I take this as granted, that theſe ſo weighty and admirable matters cannot be brought to paſſe by one ſingular Beaſt within the compaſſe of three yeeres and a halfe, whereunto ſo many Beaſts, and ſo many ages are required.

Antichriſt therefore is that ould-aged Animal, not a ſimple, but a compound beaſt: for as many *Marij* were in one *Cæſar*, ſo there be many Antichriſts in that Antichriſt, whom *Paul* termeth *that man of ſinne, and that ſonne of perdition.* They doe therefore but trifle, and ſay nothing to purpoſe, who thinke that therefore he is called the man of ſinne, becauſe he is a ſingle man. For as *Florus* did paint out all the people of Rome vnder the figure of one man, to wit, an infant 250 yeeres; and 250 yeeres a young man; a ſtrong man other 250; and an ould man the laſt 250 yeeres, the ſame people ſtill gouerning ſucceſſiuely in the ſame Citie, with the ſame policies, alwaies to the ſame end, as one man aſpiring to greatneſſe, till by the lazineſſe of ſome of the Emperours it became decrepite, and exceeding feeble: So it doth ſeeme, that the Apoſtles by the ſpirit of prophecie, did deſcribe many Biſhops of Rome, as one wretched man, and one beaſt ſucceſſiuely gouerning, in that ſeuen-hilld Citie, an infant in the Apoſtles time, after cloſely growing vp, in certaine of the ambitious Romane Biſhops, till it came to ſtrength in *Boniface* the third, and to the full age of a man, and greater ripeneſſe in *Gregorie* the ſeuenth, and others of his ſucceſſors, euer another man, not another thing, the ſame an infant, the ſame a youth, and a man, differing not in minde, but in age, by the ſame meanes breathing and aſpiring to greatneſſe, the ſame cloſely hidden, and openly

2 Theſſ: 2. v. 3. 4.

A compariſon betweene the people of Rome and Antichriſt.

openly reuealed, the ſame dominering, and the ſame to be ouerthrowne, and now at the laſt an ouer-worne and a decayed *Antic:* ſo that he ſeemeth by his long laſting impietie to be vtterly conſumed and brought to nothing. The ſumme of all is this, that Antichriſt properly ſo termed, is a ſucceſſion or a kingdome contrary to the kingdome of Chriſt, in profeſſion a Vicar, in preſumption an Oppoſite, in purpoſe an Aduerſarie.

CHAP. V.

Wherein is inquired what manner of one Antichriſt is.

WE haue found out what Antichriſt is, now let vs ſearch out, what kinde a one hee is, by that meanes we ſhall certainely know who it is. Who that hee might not appeare vnto vs in his likeneſſe, Satan hath abuſed the witts of certaine good men, being ignorant of the euent of the prophecie, who haue out of that firſt errour deuiſed a notable tale. For firſt preſuppoſing that Antichriſt is but one ſingle aduerſarie, hence they haue imagined, that *he ſhall be by Nation and Religion a Iew, of the tribe of Dan, the Meſſias of the Iewes, and that he ſhall ſit in the Temple of Ieruſalem being re-edified by himſelfe, that he ſhall raigne three yeeres and a halfe, that he ſhall put to death three Kings, and ſubdue ſeauen others, and ſhall obteyne the Monarchie of the whole world: that thoſe two witneſſes, whom they thinke to be Enoch and Elias, reſerued aliue in ſome place all this while, ſhall returne vpon the earth, and fight with Antichriſt, and being ſlaine by him, ſhall riſe againe after three yeeres and a halfe: and it ſhall come to paſſe that the Iewes being conuerted by that miracle, ſhall kill Antichriſt in Mount Oliuet, and ſhall ioyne themſelues with Chriſt, who ſhall come to iudgement fiue and fortie daies after.* This tale certaine ancient writers

The Popiſh deſcription of Antichriſt.

writers haue deuiſed, which they ſo vnconſtantly report, that it eaſily appeareth by the contradiction that it is but a lye. All this falſe tale *Bellarmine* telleth as truth, except that part concerning the Tribe of *Dan.* But let vs reiecting all fables, ſeeke after the truth of God, written by the Apoſtles: being now manifeſted by euent, the beſt Interpreter of the propheſie, and by the iudgements of the Fathers agreeing with the Scriptures. Saint *Iohn doth call Antichriſt a ſtarre falne from heauen*: Paul *an Apoſtata from the faith, or rather the chiefe Captaine and Ring-leader of that generall Apoſtaſie*; *a Renegate from the Lord God* as *Auguſtine* doth expound it: The *King of pride* with his prepared armie of Prieſts, and therefore *a Biſhop* as *Gregorie* the firſt thinketh. But *Bellarmine* doth *vnderſtand that ſtarre to be Lucifer*, according to that, *how art thou fallen from heauen O Lucifer.* And doth vrge the pretertenſe, that Saint *Iohn* did not ſee the ſtarre to fall hereafter, but that it is fallen alreadie. Neither doth hee marke that this his gloſſe is farre wide from the text. 1. That *Lucifers* fall from heauen went long before the ſound of the fift trumpet. 2. Hee is ignorant of the phraſe of the Prophets, who when they foretell things to come, for the certainty of them, ſpeake as if they were come already.

Bellarmine an Abetter of the former tale.

Antichriſt deſcribed out of the Scriptures and Fathers.

Apoc. 9.
2. Theſ. 2.
1. Tim. 4. 10.

Auguſt. de ciuit. Dei lib. 20. *cap.* 10.
Greg. lib. 4. *epiſt.* 38.

That falling ſtarre not Lucifer.

Eſa. 14.

3 Neither doth he obſerue the ſenſe of this Prophet who by the name of ſtarres meaneth the Paſtors of the Church. *At the laſt he calleth Luther that falling ſtarre, and the Lutheranes Heretikes, and the Proteſtants Locuſts, whoſe armie he brought out of the bottomeleſſe pit when hee fell.* Of that anone, now I demand, how an abiect ſilly Fryer, as they call him out of his cloyſter, that examineth all things by Scriptures can bee that ſtarre falling from heauen? not that great Lucifer, much leſſe that little Luther, can be called the falling ſtarre, but ſome great Byſhop, as loftie as the ſtarres, Lucifers mate, who a good while ſince, hath forſaken heauenly doctrin and

That falling ſtarre not Luther.

holy life, and hath betaken himſelfe to earthly buſineſſes and wicked manners, that is, hath fallen from heauen to earth. For then are Byſhops ſaid to ſtand in heauen, when they performe their duties, and then fall to the earth, when forſaking holy life and doctrin they ſeeke after worldly matters. *But this doth not agree with the Pope onely, for many other ſtarres hauing beene pulled downe by the Dragons taile are falne to the earth.* True. But none beſides the *Pope* is of that power, as holy *Iohn* aſcribes vnto him. For the key of the bottomleſſe pit was giuen to this falling ſtarre. This great Byſhoppe while he ſhined, as a ſtarre in the Church, that is in heauen, he vſed the key of heauen committed to him as he ought; but after he fell from heauen, he tooke to himſelfe the key of the bottomleſſe pit. Therefore Antichriſt the Angell of the bottomleſſe pit is the key keeper of hell. Whereof bleſſed *Paul* giueth a double reaſon. One that *by that his key hee brought into the Church the doctrine of Diuells in forbidding meates and marriages*: Another, *that lifting vp himſelfe aboue all that is called god, that is aboue Kings and Emperours, hee doth ſhut them out of their kingdomes, and thereby hath brought the darkeneſſe of the bottomleſſe pit into the common wealth.* Is not this the liuely image of the Pope? who aſſoone as he left of to be a ſtarre, by his fall, began afterward to be a fooliſh fire. Whoſe key is now no longer the key of heauen, but of hell. For his hatred to that doctrine and gouernment, that proceede from God is a moſt certaine brand of Antichriſt. Of the key I ſhall ſpeake more hereafter in the Creede.

What the fall of a ſtar meaneth.

The Popes key and the effects of it.

Apoc. 9.1. 1. Tim. 4.1.3.

Ignis fatuus.

CHAP. VI.

CHAP. VI.

Wherein Antichriſt is proued an Apoſtata, and vniuerſall Biſhop.

WHom Saint *Iohn* tearmeth *a falling ſtarre*, Saint *Paul* tearmeth *an Apoſtata from the faith*, and makes him a Captaine not of a particular, but an vniuerſall Apoſtaſie; whom he ſo ſets downe with his proper markes, that he ſeemeth to haue pointed his finger at the Church of *Rome*, to whom euery way they doe agree. She forbidden marriages and meates, not in open blaſphemie, as ſome old Heretickes did, but in hidden hypocriſie, as the forenamed Apoſtataes, as the Apoſtle noteth. Whence I inferre thus.

The head of the vniuerſall and generall Apoſtaſie is *Antichriſt*

The *Pope* is the head of the vniuerſall and generall Apoſtaſie

Therefore the *Pope is Antichriſt*.

Therefore *Antichriſt* is not a *Iew*, or head of the *Iewes* who cannot be ſaid to haue departed from *Chriſt*, before they came to him, but an *Apoſtaticall Chriſtian*. And as it is obſerued by *Gregorie* the great, *A Biſhoppe beleigerd with an armie of Prieſts, not a Biſhop onely, but an vniuerſall Biſhop*. Not that hee alone for that cauſe did depoſe all other Biſhops, but that he aduanc'd himſelfe before all others. Whence againe I argue thus. *Lib. 4. Epiſt. 32. 34. 38.*

An Apoſtaticall Chriſtian an vniuerſall Biſhop is *Antichriſt*

The *Pope* is an Apoſtaticall Chriſtian, and an vniuerſall Biſhoppe.

The *Pope* therefore is *Antichriſt*.

And that title of vniuerſall Biſhop *Pope Gregorie* calleth *wicked, prophane, ſacrilegious. Whereunto to conſent, is nothing elſe* (ſaith he) *but to loſe the Faith*. As hee writ to

to *Anianus*; and *thereby to aduance himſelfe in honour aboue the Empire*, as he writ to *Mauritius*: which whoſoeuer doth, as *Iohn* Biſhop of Conſtantinople did already, and *Ciricius* did afterward, he doth pronounce him confidently *to be the follower of Lucifer, and the fore-runner of Antichriſt*. Pope *Gregory* was a true Prophet, alas, too too true a Prophet? for within fiue yeers after, that King of pride, whom he foretolde to be ſo neere at hand with his army of prieſts, did vſurpe that chaire, from whence *Gregory* did deliuer that Oracle, and hath held it now aboue 1000. yeeres, being firſt called the vniuerſall Biſhop, becauſe he hath the iuriſdiction ouer all Biſhops. As firſt, *Boniface* that falling ſtarre. After that, vniuerſall Prince created out of himſelfe, becauſe he had the ſoueraignty ouer all Kings and Emperours, as *Gregorie* the ſeuenth. So that the Biſhop of Rome, is by a Biſhop of Rome prophetically concluded to bee for his treaſon *Lucifer*, for the loſſe of his faith Antichriſt. But the Biſhop, as themſelues affirme, *cannot erre in his definitiue ſentence*: for hee hath the Spirit aſſiſtant, and tied to the Chaire. The Biſhop therefore is Antichriſt; for that I may caſt vp all into a ſhort ſumme. Antichriſt is a falling ſtarre, a degenerating ſhepheard, a domineering Biſhop.

The Pope firſt vniuerſall Biſhop.

Then vniuerſall Prince.

Laſtly, Lucifer and Antichriſt.

CHAP. VII.

Antichriſt within the Church in ſtead of God, and how he liſts vp himſelfe againſt God.

DOe you not behold your ſelfe in this Looking-glaſſe, *Paul* the fift? ſuffer not your ſelfe to bee deceiued by thoſe men, who imagine Antichriſt to be an outward aduerſarie, whom the Apoſtle doth make an homebred ſtubborne Traytor: for as he doth abuſe the name of a King, againſt a King, ſo he doth oppugn Chriſt,

Chriſt, in the name of Chriſt. Whom therefore *Paul* doth place within the Church, not without it; and ſitting not in a bodily geſture, but in a ſpirituall gouernement. Beſides that, the *thrones of Kings are called the ſeats of Biſhops.* And he ſitteth not in a materiall Temple, for Temple is not any where ſo taken in the new Teſtament, as *Bellarmine* confeſſeth; therefore in the ſpirituall Church, for the which the Temple of God is alwaies taken, as the Fathers expound it. Antichriſt hee ſitteth in the Temple of God, not in the Temple which hee ſhall re-edifie in Ieruſalem, as is imagined: for that ſhould not bee called the Temple of God, but of the Diuell. Againe, he is ſaid to ſit againſt the Temple, as *Auguſtine* did well tranſlate it out of Greeke, as if he were the Temple of God,. that is, the Church. Wherein the wretched man bearing rule, *doth not thinke himſelfe to bee God, much leſſe God alone,* as *Bellarmine* dreameth (Antichriſt is not ſuch a foole) but in ſtead of God: for he ſitteth as God, and taketh vpon him as he were God: not Chriſt, but for Chriſt: a Subſtitute to his Perſon, and an Oppoſite to his Glory: for in many things hee makes himſelfe equall to Chriſt, carrying himſelfe like God, forgiuing ſinnes, redeeming ſoules, making new articles of the faith, the Iudge of all men, himſelfe to be iudged by no man. That although hee call not himſelfe God, yet he makes a ſhew as if he were God, as the Apoſtle teacheth. Is not this the liuely picture of the Pope? Doth it not preſent him vnto vs, almoſt palpable? Not ſo, ſaith *Bellarmine*, *For Antichriſt doth thinke himſelfe to be God alone*, wherein he doth not agree with himſelfe.

Theod. in 2. Theſſ. 2.

Chryſoſtomus. Oecumenius. Hieronimus ad Algaſiam. quæſt. 11. who all affirm he ſhall ſit in the Church, not in the Temple of Ieruſalem.

The Pope wherein he makes himſelf equall to Chriſt.

Bellarmines Antichriſt, is the Meſſias of the Iewes, who doth brag that he is ſent from God.

He doth not therefore bragge that he is God alone: for God that doth ſend is one, and God that is ſent is another. Againe, he ſaith, *The Pope doth not ſit as God, but as a Biſhop, but yet as he that hath all the power of God,*

both in heauen and in earth: as he ſaith in another place. He ſitteth therefore at the leaſt as a Biſhop deified. *But he doth not call himſelfe Chriſt.* But hee taketh to him, if not the name, yet the power of Chriſt. This therefore I inferre.

Who ſitteth as God in the Church, and makes a ſhew as if he were God, the ſame is *Antichriſt.*

The Pope hath done, and doth this:

The Pope therefore is *Antichriſt.*

How the Pope lifteth vp himſelfe againſt God.

For doe not thinke *Paul* the fifr, that Antichriſt is ſo fooliſh to lift vp himſelfe aboue God, or doth ſwell with greater pride then doth befit a miſerable mortall man. He is ſayd therefore, *Not to lift vp himſelfe againſt euery God, true and falſe*, as *Bellarmine* ſuppoſeth. Wherin he doth contradict himſelfe.

For a Magician doth not lift vp himſelfe aboue all that is God. For he doth not lift vp himſelfe aboue the Diuell, who is the God of this world.

Bellar. de Pont. lib. 3. cap. 14.

But Antichriſt is a Magician, as *Bellarmine* ſaith.

Therefore Antichriſt doth not lift vp himſelfe aboue all that is God: as the Cardinall ſaith.

The name of God to who imputed in the Scripture.

But hee doth lift vp himſelfe aboue all that is called God, as the Apoſtle teacheth. To whom not the eſſence of God, but the name of God is attributed: for the name of God in the Scripture, is giuen to the Angels in heauen, and the Princes on the earth: for the word σεβασμα, doth not only ſignifie Maieſticall or Maiefty, but it is alſo any thing which is worſhipped as God, or wherein God is worſhipped: And therefore the images & alters among the Heathens, were called σεβασματα. Now when as the Pope beareth rule ouer the Angels in heauen, and ouer the Princes in the earth, and ouer holy things in the Church, it cannot be but hee needes muſt be Antichriſt.

CHAP.

CHAP. VIII.

How Antichriſt doth denie Chriſt.

NEither ſuffer your ſelfe, Pope *Paul* the fift, to be deluded by them who ſhal tell you that Chriſt is not openly, expreſſely, and directly denied by Antichriſt ſo properly called. For Antichriſt was not ſo blockiſh, that hee would openly and directly denie Chriſt, by whoſe name and profeſſion hee ſaw ſo much profit and honour to come vnto him; you may bee ſure hee was not ſo madde. It was therefore requiſite that he might both ſatisfie his owne hatred, and ſerue his owne turne, he ſhould denie Chriſt ſecretly, by conſequent & indirectly: for could Antichriſt poſſibly haue held his gouernment ſo manie yeeres in the Church, if he had openly denied Chriſt? certainely hee could neuer haue held it; for all thoſe Chriſtians ouer whom he gouerned, would either haue hiſt him out for a foole, or burnt him vp for a blaſphemour. It was not therefore for Antichriſts profit to deny Chriſt after this manner. Adde moreouer that hee is deſcribed by the Apoſtle to be a cunning and a crafty companion, and that he ſhall come with all deceit of iniuſtice. Beſides all his religion is not called iniquitie, but the myſtery of iniquity. And the gloſſe hath noted, that the myſticall impiety of Antichriſt ſhall bee cloakt ouer with the name of piety. It had beene therefore very abſurd to haue denied Chriſt plainely, openly and expreſſely, for that did no whit agree either with the good of his kingdome, or the humour of Antichriſt, or the myſtery of Iniquity. It followeth therefore that he denied Chriſt ſecretly, implicitly and indirectly, and retaining the name of Chriſt, did aboliſh his faith and doctrine. *But that belongeth to petty Antichriſts, to denie Chriſt ſecretly and indirectly: but to that great Antichriſt directly and openly:*

Poetry is a myſtery of Iniquity.

openly; whereupon his comming is called a Reuelation, as Bellarmine doth ſophiſtically gather. By which words is expreſſed not the manner of the deniall of Chriſt, but the manner of vſurping his kingdome. For if you conſider the manner of doctrine, the apoſtacie of the great Antichriſt is called myſticall, and ſo is his oppoſition, as of all the reſt, but that their apoſtacie from Chriſt ought to be counted particular, his vniuerſall. And therefore for all *Bellarmines* words, that *Antichriſt* doth denie Chriſt ſecretly and indirectly, as the *Pope*, who though hee doth in word expreſly and directly confeſſe Chriſt to be God and man, yet he doth cloſely and indirectly denie both Chriſts Diuinitie, and his Humanitie.

CHAP. IX.

The Pope taketh away the properties of ech nature in Chriſt.

FOR hee taketh away the properties of ech Nature. The Godhead is infinite, the Humanitie finite. The *Pope* doth ſet out the Deitie of the Father in pictures and images; and doth imagine the humanitie of Chriſt to be preſent in many places at once: and therefore doth forge a finite Diuinitie, and an infinite Humanitie.

He doth confeſſe directly in word, that *Chriſt* is iuſt and mercifull, but in deed doth indirectly denie both: for perfect iuſtice doth not admit imperfect ſatisfaction, that is humane: and perfect mercy doth not grant imperfect pardon; it doth not remit the fault and retayne the puniſhment.

The *Pope* doth teach that imperfect ſatisfaction and pardon is performed by *Chriſt* to the faithfull: he doth therefore denie vnto *Chriſt* perfect iuſtice and mercy, and ſo makes *Chriſt* a plaine Idoll.

CHAP.

CHAP. X.

The Pope denieth the three offices of Christ.

HE doth in word acknowledge the three offices of *Christ*, but indirectly denieth them, his Prophecie, his Priesthood, and his Kingdome.

His propheſie, while hee telleth vs that the Canonicall Scriptures, wherein the voice of our Prophet in all things neceſſarie to ſaluation is fully conteyned, whether they be principles of faith, or precepts of life, to be very imperfect. And therefore doth account his Decretall Epiſtles among the Canonicall Scriptures. Fie vpon ſuch blaſphemie, and intollerable pride. Herein he is a very *Iew*, in that he abrogateth Gods commandements by mans traditions. For as the *Iewes* had the vnwritten *Cabala* to interpret the old Teſtament; ſo the *Pope* hath brought in his vnwritten traditions, as the Iewiſh *Cabala*, whereby hee doth bring a ſenſe of his owne, what pleaſeth him of the written commandements of God. But with the ſame argument that *Chriſt* did refute the Iewiſh, we doe briefely refute the Popiſh traditions. First his Prophecie. *Diſtinc. 9. Sic omnes.*

The obſeruation of humane traditions is the abrogation of Gods heauenly commundements, witneſſe Chriſt. Matth: 15.

But Poperie is the obſeruation of humane traditions, witneſſe the Decretalls. Here *Duarenus* ſaid pretily, that it fared ill with mens affaires ſince the decrees had gotten winges, that is, ſince the Decretalls were ſo sawcie as to flie into the Church ouer the Scriptures.

Therefore Poperie is the abrogation of Gods heauenly commandements.

I will bring one example, wherein it appeareth that *Bellarmine* the Popes ſweet-heart hath by his expoſition

Bellarmines lewd dealing with the second commandement.

ouerthrowne one of the greatest commandements of the Law. God said, *Thou shalt not make to thy selfe any likenesse to worship.* Here Bellarmine distinguisheth; *Thou shalt not worship an Idoll: But thou shalt worship an Image.* A distinction of the word not of the thing. For an Image is an Idoll when it is worshipped. But the worshipping of an Idoll is Idolatrie: and in the Commandement there is no mention made of an Idoll, but of a likenes, and that of euery likenes, which as it were the genus or generall doth comprehend equally both Image and Idoll. But *Idolatrie is to worship the Creature for the Creator*, yea by your leaue with the Creator too; for the worship of any likenes is absolutely forbidden in the law, whether it be worshipped for God, or with God. And the reason of the prohibition is absolute. Idolatrie is compared to fornication, and God to a iealous husband, who by no meanes will haue the likenes of any thing to be worshipped either before him or with him. *Bellarmine* seemeth to alledge the same excuse for his idolatrie, which the harlot doth for her adulterie: for shee telleth her iealous husband, I tooke not this Letcher for my Husband, but for my Friend, I tooke him with you, not for you: So this adulterous minde of *Bellarmine* answereth to God, that is full of iealousie: I do not worship the image for God, but with God, not for the Creator, but with the Creator. But God as a most iealous husband doth absolutely forbid any worship of an image, as the lewd imbracing of an adulterer: and therefore *S. Iohn* calleth the worshipper of an Idoll, the worshipper of the Deuill. Now it is plaine that the Pope is a worshipper of an Idoll, therefore the worshipper of the Deuill. The Pope oweth me a good turne for saying he is an Idolater, wherein I feare I shall seeme to prevaricate and dissemble, that while I giue him the name of an Idolater, I take from him the name of Antichrist.

Ioh: 9. v. 10.

For Antichrist is not an Idolater, as Bellarmine would haue it.

The Pope is an Idolater, as truth it selfe would haue it.
Therefore the Pope is not Antichrist.

I counsell the Pope that if he giue credit to *Bellarmines* proposition, he graunt our assumption, so while he take to himselfe the name of an Idolater, hee may happily lay aside the name of Antichrist. But he will resume it, so giddie headed and wauering is *Bellarmine*.

By whose confession, *Antichrist doth worship Maozim*, that is as he saith the Deuill.

But the worshipper of the Deuill is an Idolater.

Antichrist therefore is an Idolater.

But the Pope hath taken to him the note of an Idolater from holy *Iohn*: let him therefore take againe to him the note of Antichrist.

From hence ariseth that which I intended to proue, that the Pope doth nothing else but abrogate and annihilate a principall commandement of God with his tradition and opposition. What is it to denie the Prophecie of Christ, if this be not? what? as though hee hath not only corrupted but also peruerted the Gospell of Christ, while hee hath suffered a fift Gospell to be coyned by his *Dominicans*, as Matth: Parisiensis doth witnesse. *They called it the Gospell of the Holy Ghost, and the eternall Gospell: wherein they taught that Christ is not God, nor his Gospell the true Gospell, and that compared to their Gospell, his was the shell, and theirs the kernell.* O blasphemie to be punished with hell fire. Hereof they be the *Neptunian* or rather *Vulcanian* Fathers, who in that *Tridentine* furnace haue by their fiering and hammering shap't out that prophane Gospell anew, but without the name of the fift Gospell. Although *Clement* the eight did of late gladly and willingly take vnto him the name of the fift Euangelist, put vpon him by crouching *Gabriel* that detestable Parasite, as though *Clement* had finished the fift Gospell; which doth not onely giue a blow to the foure Gospells, but a deadly wound. The authors whereof doe incurre *Pauls* curse, which

The Popes fift Gospell.

Anno 1254. *Math: in Hen.* 3.

which is denounced not only to Popes, but to Apoſtles, and Angells, if any ſhall bring in not a contrarie but another Goſpell. Not if any contrarie, but if any beſides that which the Galathians receiued of *Paul*, that is, beſides that which they had receiued out of the legall and euangelicall Scriptures, as *Auguſtine* did expound the place; if they doe not only preach or ouerthrow the whole Goſpell, but if they doe neuer ſo litle preach beſide the Goſpell, or doe thwart any thing, as *Chryſoſtome* hath explained the place. For another Goſpell doth not only corrupt, but peruert the Goſpell of Chriſt. The Pope of Rome doth not onely bring in another, but a contrarie, wherein hee doth not onely adde many things, but oppoſe many things againſt the Goſpell of Chriſt. In the one, hee doth weaken the Goſpell; in the other, he deſtroyeth it; for euery addition doth import an imperfection, euery oppoſition a falſhood. And therefore Poperie is to be deemed not only a corruption, but a ſubuerſion of the Goſpell. Out of that fift Goſpell is their new Creed of their faith taken, which conteyneth twelue articles of the faith to be diſcuſſed in the Dialogue following. For the making whereof diuers Popes heretofore tooke great paines, and euery one added a peece of his owne, till it came to full perfection by *Pius* the fourth, and hath been lately printed by your authoritie *Paul* the fift, that the great glory of your omnipotent power in the Papacie might appeare. As likewiſe the conformities of *S. Francis* are lately brought to light, and by your commandement publiſhed in print, I thinke that typicall Ieſus being brought againe into the world by you might remoue the true Ieſus out of his throne. Let God ariſe, and let his enemies be ſcattered. Let true Ieſus vtterly confound the typicall Ieſus. Do not theſe things *Paul* the fift manifeſtly proue that thou art that great Antichriſt, who althogh thou do openly in word confeſſe that Chriſt is a Propher, doſt in very deed indirectly

rectly denie and ouerthrow the Prophecie of Chriſt?

More then that, the Pope doth indirectly ouerthrow his Prieſthood and his kingdome.

His prieſthood whereon dependeth the ſacrifice and interceſſion of Chriſt, while hee doth erect another prieſthood which doth either offer another propitiatorie ſacrifice, or doth reiterate the ſacrifice of Chriſt as imperfect. When as the Apoſtle doth proue throughout the whole Epiſtle to the *Hebrewes* that the propitiatorie ſacrifice of Chriſt if you ſeeke for the number is but one, if for the time is but once offered: if for the Prieſt: by himſelfe; if for the place, vpon the Croſſe; if for the manner, bloudily: if for the vertue: exceeding effectuall to make holie the faithfull. With what face therefore doth the Pope either deuiſe another propitiatorie ſacrifice, or cauſe that to be often repeated of prophane Prieſts vnbloudily vpon the Altar; as though the bloudy ſacrifice of Chriſt were not ſufficient to make perfect the beleeuers? wherein he ſheweth himſelfe an vtter Aduerſarie vnto Chriſt. *But they doe daily ſacrifice Chriſt ſay they, that they may apply him to the faithfull.* But the Apoſtles did not ſacrifice Chriſt, but propounded him in the word and ſacraments, that they might apply him to the faithfull.

2 His Prieſthood.

Heb. 10. 14. Well expounded.

Out of the ſacrifice of Chriſt the redemption of the Church is the firſt part of his prieſthood, which the Pope of *Rome* hath communicated with the Saints.

Thus they ſpeake of *Gregorie*.

Let him ſaue vs from our ſinnes, that in heauen with the Saints we may reſt.

You would thinke that *Gregorians* not *Chriſtians* ſpake. Of *Peter* and *Paul*,

Grant that by both their merits wee may obtaine the glory of eternitie.

Out of the Romane Breuiarie.

It is true that it is ſaid, that the Lord can hardly be diſcerned from his Apoſtles.

O bleſſed mother

In the Parisian Missal.

Satisfying for our sinnes
By the right of a mother,
Command the redeemer.

Bernard. in Mart. lib. 1.

So that the Iesuites doe thinke meete to salvation to mingle the mothers milke with the sonnes blood: and they do appeale from the seate of Gods iustice, to the seate of his mothers mercy, whom they call the goddesse and Queene of heauen. So that poperie is no more to be called Christianisme, but Marianisme.

Now if the Pope doe communicate the office of redemption with the Saints, what maruell is it if they impart the office of intercession with them? whereas the

1. Tim. 2. 5. Apostle doth affirme, *there is but one God, so but one mediator betweene God and men the man Christ Iesus*, one mediator of intercession, who doth offer vp our prayers to God, as he that alone doth pay the price of redemption for vs all, sith the efficacie of his intercession dependeth vpon the merit of his redemption.

3 His kingdome. Last of all they professe Christ to be a King in word, in deede they deny him. And whereas Christ doth walke in the middest of the 7. golden candlesticks, and is not onely present in his Church, but President of his Church: this exorbitant Priest, made a Vicar by himselfe, and a voluntarie Prince, doth raigne and supplie his turne as if hee were absent, and taking vnto him the whole power of Christ in heauen and earth, makes Christ but a titulare King, and an idle God, so that hee seemeth againe with the *Iewes* to mocke him in setting a crowne of thornes vpon his head, and giuing him a reed for a Scepter into his hand. *But Christ is a king inuisible, the Pope visible.* But Christ although inuisible yet he is really in the Eucharist, yea carnally, as the Pope teacheth, falsly, yet he teacheth it: but in the reall presence of the greater that is Christ, there is no reall presence of the lesser, that is the Pope, so the reall presence of Christ in the Eucharist doth take away the visible and spirituall King out of the Church.

Now

Now seeing in deede he denieth the offices of Christ which he professeth in word, what maruell is it if he diminish the benefits which spring out of the offices? if making of the crosse, he weaken the merit of the crosse; if teaching his death hee abolish the power of death: if granting the spirit, he extenuate the force of the spirit; if preaching the Gospell he put out the light of the Gospell: while he doth confound free will with Gods grace, mans satisfaction with Christ his bloud, inherent iustice with imputed obedience in iustification: that part of saluation being attributed to man, part to God may diuide the glory of so excellent a worke betweene God and man. Wherein I cannot rightly determine whether Antichrist hath offered more contumely to God or wrong to man. Out of the premises I argue briefly thus.

The benefits of Christ diminished.

Whosoeuer doth denie Christ closly and indirectly, is Antichrist.

The Pope of *Rome* doth deny Christ closly and indirectly and taketh away his natures, his properties, his offices, his benefits.

The Pope therefore is Antichrist.

Wherein he doth alwaies one thing and pretendes another.

He is therefore a cunning craftie Antichrist.

CAHP. XI.

Wherein the smoakie Kingdome of Antichrist is plentifully described out of Iohn.

SAINT *Iohn* saith that the key of the bottomlesse pit is giuen to the starre that fell from heauen. Now marke in this hellish businesse, how diligent this Angell of darkenesse sheweth himselfe.

Apoc. 9. The Pope the key Keeper of Hell.

2 For assoone as he receiueth the key, hee presently vseth it to opening of the bottomles pit, as it followeth

in Saint *Iohn*: from whence aſcended the ſmoke of the pit, as the ſmoake of a great furnace, and the ſun and the aire were darkned with the ſmoake of the pit.

3. Therefore Antichriſts kingdome is darke and ſmoakie. I doe not thinke that any, who knoweth but his letters, much leſſe any learned man to be ſo weake an Interpreter of the *Apocalips*, as to think the outward darkeneſſe is here meant: and that the darkneſſe of this ſunne, which we ſee, or of this ayre which wee breath, and not rather the darkeneſſe of ſoules, and mindes is here vnderſtood, or that ſmoake out of a furnace, rather then out of hell is heere deſcribed. Now the kingdome of Chriſt is the kingdome of light, and therefore the kingdome of Antichriſt is the kingdome of darkeneſſe. At the ſound of the fourth trumpet, *Saint Iohn* ſaith, *that the third part of the ſunne, the Moone, and the ſtarres were darkned*: When *Marcion* deſtroyed Chriſts humanity, *Arrius* denied his diuinitie, ſo that the world was turned *Arrian*, *Eutiches* confounded his natures, *Neſtorius* diuided them, when *Pelagius* obſcured the grace of *Chriſt*, but all theſe were nothing to thoſe vniuerſall darkneſſes brought in by *Antichriſt*. For hee tooke ſome contagion from each of theſe, and added much of his owne; When *he commanded the Scriptures to be ſhut vp in an vnknowne tongue, leſt the people might vnderſtand God ſpeaking vnto them: when hee commanded prayers to be made in an vnknowne tongue, that the people might not ſpeake to God with vnderſtanding: when he taught implicite faith, that is brutiſh ignorance*, whereby hee blinded their mindes with incredulity: *when hee ſet pictures before them not to be gaſed on onely, but to bee adored, that he might feede their eyes with vanities, and choake their ſoules with idolatrie*. Doe you not perceiue the bottomleſſe pit to be wide open? you do not ſee the ſmoake riſing out of the pit for the darkneſſe which hath darkned the ſunne and the aire. For the kingdome of lyes is the kingdome of darkneſſe. While hee hath taken away

The darkneſſe vnder Antichriſt.

Apoc. 8. 12.

No compariſon betweene the old Heretikes and Antichriſt.

Scriptures in an vnknowne tongue.

Implicite faith.

Images to be adored.

way the Scriptures as pearles from Swine, and preſcribed prayers as pratings for parrets, and deliuered faith as an inſtruction for aſſes, and allowed images as books for ideotes. So Antichriſt hath obſcured the eternall Goſpell of Chriſt more cleare and bright then the Sun it ſelfe, with the thickneſſe of helliſh darkeneſſe, being worthy to be choaked vp with the ſmoake of the pit, that ſelleth nothing elſe but ſmoake: as is euident by the doctrine of Antichriſt, cleane contrarie to the doctrine of Chriſt. For the doctrine of Chriſt doth bring foorth 4. principall effects:

1. It doth caſt downe the corrupt nature of man.
2. It doth aduance the ſauing grace of God.
3. It doth weaken the ſtrength of concupiſcence.
4. It begetteth peace of conſcience.

1. So it ſettles true humilitie in a ſinner. 2. Right faith toward God in him being humbled 3. Holineſſe in him being faithfull. 4. And ſecurity in him being holy. Whereby 1. diſpleaſing himſelfe, 2. and truſting in God, 3. And liuing holily, 4. hee is ſecure in his way, and triumpheth ioyfully in his end.

The doctrine of Antichriſt doth bring foorth effects cleane contrarie.

1. It doth extoll the corrupt nature of man.
2. It doth diminiſh the free grace of God.
3. It addeth matter to encreaſe concupiſcence.
4. It withdraweth peace of conſcience.

For 1. it maketh a ſinner proud with a conceit of his owne ſtrength. 2. Vngratefull by the diminiſhing Gods grace. 3. Inwardly filthy, outwardly glorious. 4. Doubtfull in the way and fearefull in the end. That 1. neither he knoweth himſelfe truly, 2. Nor beleeueth in God rightly, 3. Nor liueth holily; 4. Nor dieth quietly. You haue *Paul* the fift the very forme and face of *Chriſtianitie*, and *Antichriſtianitie* ſet before you and yours, that they might loue the one and deteſt the other. No *Egyptian* darkneſſes are more groſſe, no *Cymerian*

Scriptures as pearles for Swine. Prayers as chattering for Parots. Faith for aſſes. Images for Idiots.

A ſhort deſcription of Chriſtian religion.

A ſhort deſcription of popery.

merian to bee compared with these darkenesses of the Popes kingdome which Antichrist the Angell of Hell hath fetcht out of the smoake of the pit.

Chap. XII.

Antichrist his ministers are Locusts, whose properties are described.

WHose ministers, the Locusts and Scorpions being ingendred of smoake and darknes, it makes well for them, that the world is full of darknes. Blinde superstition will be more bountifull to them, then quick-sighted religion.

Apoc. 9. 3. What a Locust is.

4 The Locusts came out of the smoake, as *S. Iohn* saith, the Locust is bred of corrupt smoake, an Antichristian Monke out of peruerse doctrine, who neither can flie aloft by heauenly contemplation, nor walke beneath according to Gods ordinance, but being lifted vp by certaine *Lucyferian* speculations into heauen, falleth downe againe to the earth: and when he hath deliuered many things truly and grauely about the Trinitie, doth presently fall backe to prate of idle traditions, mingling some truth with much falshood; like the Deuill who makes true premisses to inferre false conclusions. The Locusts spring out of the ignorance of the people, as it were out of smoake.

The diuision of Locusts.

The Locusts are either elder or younger. The elder out of the familie of *Francis, Dominicke, Bennet, &c.* The younger out of the house of lymping *Loyola*, these be more learned and polished, who after they had translated the Bible into the English tongue; they of Rhemes the New, and those of Doway the Ould, they adde certaine smoakie interpretations, whereby they bring obscuritie to a forct translation. So the translation intricate enough in it selfe, is made more intricate by their

their notes. As you may ſee in this very myſterie, whoſe parts being plaine enough, by the text & euent, is much obſcured by the darkneſſe riſing out of the Gloſſe, and Commentarie of the Ieſuites. 1. S. Iohn ſaith, *that that Antichriſt was in his time*, whom *Paul* ſaith *ſhall continue till the comming of Chriſt*; what can be more cleare? To this place they bring obſcuritie out of the Gloſſe, *when they imagine that Antichriſt ſhall be one man of three yeeres continuance.* 2. S. Paul makes him an *Apoſtata not from the name of Chriſt, but from the faith of Chriſt*, and doth deſcribe the *Apoſtacie* by two euident notes. This place they darken with their Gloſſe, which tels vs *that he is a Iew, who neuer came to Chriſt, and therefore can neuer depart from Chriſt.*

Places of Scripture obſcured by popiſh interpretations.

1 Ioh: 2. 18.

3. What is more c'eare, then *that the Citie with ſeuen Hills, that dominiering Citie, is the ſeat of Antichriſt*, as *S. Iohn* ſets it; now made the Temple and Church of God, as *S. Paul* will haue it, that is *Rome* by their owne confeſſions; and yet this light is darkned with another Gloſſe, that *Ieruſalem is his ſeate, whoſe finall deſtruction Chriſt did foretell ſhould be after the preaching of the Goſpel ouer the whole world*; & the Prophet Daniel, *that the deſolation of the Temple ſhall continue to the conſummation and end, that is the end of the world:* as not onely *Ierome* but *Chriſt* himſelfe hath expounded. Yet they giue the lye both to *Daniel* and *Chriſt*, when they outface the matter, ſaying that *Ieruſalem ſhall be builded againe by Antichriſt, together with the Temple, wherein hee ſhall ſit and raigne.* 4. What is more euident then that *Enoch was tranſlated that he ſhould not ſee death?* yet to this plaine Text they put a darke and contrary Gloſſe, when they ſay *that he ſhall returne againe, and ſee death, and be killed forſooth by Antichriſt.* Doe you not perceiue that the Locuſts doe ſpring out of the ſmoake of the pit, which doe darken with their Gloſſes certaine places of the Scripture, that be as cleare as the Sunne beames. So that all their endeuours are to darken, not enlighten this

Matth: 24. 14.

Luc: 21. 22. 24.

Heb: 11. 5.

this myſterie. They feare nothing more then that *Antichriſts* hood ſhould be pluckt ouer his eares, out of which now like *Democritus* he laugheth at all the world, which hee hath deceiued with his ſmoake. As the Poet brought ſorrowfull *Agamemnon* vpon the ſtage, with his head couered for the greatnes of his griefe: So theſe good fellowes bring vpon the ſtage, their pleaſant *Antichriſt* hoodwinkt for the greatneſſe of his ioy, that the world may not ſee how he fleeres at them.

The Pope like Democritus.

5. The multitude and number of Locuſts is anſwerable to the number and power of the Monkes old and new: chiefly the *Ieſuites*, whoſe ſwarmes do adde greater force to doe miſchiefe.

The number of the Locuſts

6. Power is giuen to theſe Scorpions ouer the earth, and charge giuen them that they hurt not the graſſe of the earth, nor any greene herbe, nor any tree, but men onely, as it followeth in *S. Iohn*. Theſe Locuſts then are reaſonable creatures, yet ſuch as abuſe their reaſon to the deſtruction of men: for they doe not trample vpon herbes and trees, but doe annoy the bodies and ſoules of men, whom they ſtrike with their ſtings, infect with their poyſon, and kill with a lingring death.

Apoc: 9. v. 4.

Theſe *Ieſuites* whom theſe Locuſts and Scorpions doe liuely repreſent, doe choke vp with their poyſon, and extinguiſh the fidelitie of ſubiects toward their Prince, and the faith of Chriſtians toward God.

The practiſe of Ieſuites.

The fidelitie of ſubiects, when they teach they are releaſed from the Oath of Allegeance giuen to their Princes, whom the Pope doth denounce excommunicated: who can driue out of his Kingdome, and depriue of his gouernment Kings Catholike in the faith, *but wicked as goates*, hereticall Kings *as wolues*, as *Bellarmine* writeth, neither only open but ſecret Heretikes, as *Symancha*; nor thoſe onely, but their ſonnes and followers are vtterly to be rooted out, as *Creſwell* agreeth with *Symancha*, by any meanes whatſoeuer, as *Saunders*, either by open force, as *Ieſabel* by *Iehu*; or by craft, as

The Popes vſurped power ouer Princes.

2 King: 33.

Holo-

Holophernes by *Iudith*, as *Rainoldus* & *Bourchier* write: or by knife & dagger, wherby *Henry* the 3. & *Henry* the 4 were moſt baſely murthered, either of them being a Catholike, as they terme them, only becauſe they fauored hertikes & that before ſentence was denounced againſt them; orels by a dag & poyſon, by which means *Queen Elizabeth* was often aſſaulted, as *Walpoole* and *Comenſus* perſwaded: or elſe with gunne-powder, wherewith *King Iames* with all the Kings Progeny and Nobilitie, and the whole Kingdome of Britaine ſhould haue been vtterly ouerthrowen by certaine wicked Engliſh conſpirators, as *Garnet the Prouinciall of the Ieſuites* in England thought meete: whereby it is manifeſt that the Cheargy-popery, whereof *Ieſuitiſme* is the braine, is nothing elſe but a catechiſme of treaſon. Muſt we not heere needes acknowledge the poyſon of Locuſts and Scorpions, whereby the Allegeance of ſubiects towards their Princes is ſhaken off? Let vs looke after another kinde of poyſon, if you pleaſe, whereby the ſoules of ſimple people are infected, to choake vp the faith of Chriſtians, which they teach muſt be ſecret and implicite, that the Lay-people muſt beleeue as the Church beleeueth, when as they know not neither what themſelues, or the Church beleeueth, as *Bellarmine* ſaith, that *faith is not placed in the vnderſtanding, but in the aſſent.* i. The Colliars faith, or that circular faith which *Staphilus* ſo much commendeth, the maſter of the ſentences proueth out of the firſt of *Iob* ver. 4. *While the oxen were at plow, the aſſes fed neere them*, Many, ſaith he, beleeue ſuch things they know not, and they haue their faith couered as in a myſtery. He liketh the greater and Doctors to Oxen, the leſſe and the ſimpler to Aſſes, who in their humility adhering to the greater, beleeue in a myſterie: an aſſe-headed interpretation by the maſters leaue.

The cruell practiſe of Papiſts againſt Princes.

The gunpowder treaſon from Ieſuites.

The Papiſts poyſon the faith of Chriſtians.

Maſt ſent. lib. 3 diſtinct. 25.

Lombards fooliſh interpretation.

8. Whereby it appeares that Laike-popery is nothing elſe but meere foolery.

Verſ. 4. Whom the Locuſts doe hurt.

9. Neither doe theſe Locuſts and Scorpions hurt all men, but thoſe onely which haue not Gods marke in their fore-head, their mindes they goe about to intoxicate with their poyſon. As S. *Iohn* ſaith, that the great heapes of vnbeleeners are onely the prey of the Locuſts.

Verſ. 5. Locuſts kill not, but afflict men.

10. It is giuen to the Locuſts and Scorpions, not to kill men, but to afflict them for fiue monthes, but how can that be true, ſay ſome, when as the Ieſuites be notable Cut-throates.

I anſwer, that S. *Iohn* in this verſe ſpeaketh of the ſlaughter of ſoules, which theſe deſtroying Locuſts doe chiefely deuoure. Wherein they doe not kill men at a blow, but by afflicting them by little and little, as they which bee ſtung of Scorpions, conſume away by lingring greefe. This is S. *Iohns* ſenſe, when he ſaith, that the Scorpions doe not kill men, but torment them.

For when theſe Antichriſtian ſcorpions doe infuſe and conuay the poyſon into men, what gnawing and pritching doe they leaue behinde them? how doe they vexe mens conſciences? how doe they inwardly bite and ſting? men feele themſelues to bee miſerable ſinners, and after death ſtand in horrour of iudgement. They heare little of the true fire of hell, much of the falſe fire of Purgatorie from the Monkes, they feele the bitterneſſe of ſinne, they feele not the ſweetneſſe of the remedy. They neuer heare of Chriſt; They giue eare to the monks, preaching hiſtorically of the croſſe, of the death and reſurrection of Chriſt: but of the vertue of the croſſe, of the benefit of his death, of the efficacy of his reſurrection, (the force and power whereof doth conſiſt in ſpeciall application) not one word. Yea, rather there Doctors cry out that it is preſumption and arrogancy, if the wounded conſcience of a penitent ſinner be certainely perſwaded by faith, that Chriſt Ieſus is his Sauiour, or that he may confidently truſt he is in the eſtate of grace, vnleſſe an Angell doe ſpecially re-

The Papiſts enemies to certainty of ſaluation.

ueale

ueale it vnto him, as though to a faithfull mans ſpirit, the ſpirit of Chriſt, the God of the Angels doth not giue a more inward, more certaine, and a more excellent teſtimony that he is the ſonne of God, the heire of heauen, and fellow-heire with Chriſt, ſo that the faithfull man feeleth, that hee is gouerned by the ſpirit of Chriſt, from whom hee receiued that teſtimony, and doth ioyne the grace of that gouernment, with the grace of that comfort. Neither of this do thoſe locuſts feele or teach, who while they depriue their auditours of the holy confidence in Gods mercy, nor ſuffer them to ſerue God with a ſun-like, but a ſeruile ſpirit, and therefore not with the reioycing of the ſpirit, nor ſuffer them to enioy peace of conſcience in the middeſt of their afflictions, and ſend ſinners trembling for feare to the treaſure of the Church, as popiſh indulgences, and humane ſatisfactions, and ſuch trifling toyes of the ſame kinde. In the meane time the crafty teachers, and the vnhappy hearers, being vtterly voyd of true faith and repentance, when they haue done all they can doe, for all that inwardly feele, inwardly, I ſay, feele the horror of Gods diuine iudgement, and the moſt greeuous torment of the afflicted conſcience, and this falleth out after thoſe ſcorpious haue ſtrucken them with their ſtings: whereupon their greefe is like the greefe of a ſcorpion, when it hath ſtung a man.

The manner how Papiſts torment mens conſcience.

For as when a Scorpion ſtings a man with the ſting of his taile, the wound is not preſently felt, but the deadly poiſon doth afterward ſpred it ſelfe abroad: So thoſe that be hurt by theſe *Loyolane* Scorpions, doe not preſently feele the hurt, but doe by little and little periſh without ſenſe, aſſoone as they ſucke in the venome of their poyſonfull doctrine. So theſe Locuſts doe hurt men with their number, venome, and ſting.

Chap. XIII.

Other properties of Locusts.

11. These bestrange Locusts that are resembled to horses prepared for battell. What comparison can there be betweene a base Locust, and a warre-like Horse? Thus notwithstanding the strength of this vild Locust is expressed.

12. The Locusts doe likewise weare crownes vpon their heads, heere hee setteth downe the cunning and the craft, It is worth the noting, that the heads of those Locusts are sayd to be crowned, when the hornes of the Sea-beast afterward are sayd to bee crowned: why so? Because the Priests haue more preuailed with their subtilty and craft, then the Ethnicke Emperours with their power and force.

13. But the crownes the Locusts weare, are not of golde, but like to gold. Heere hee sets out their pride, true and golden crownes are fit for Kings, false and counterfet for Priests, and therefore are sayd not to bee golden, but as it were golden. Whereat, as if they were true, and their owne, they waxe very proud: for by the sufferance of Princes they are growen to that power, that they haue often cast off their golden crownes.

14. The faces of the Locusts, are as the faces of men, wherewith they deceiue men.

15. They haue womens lockes, which signifie the diuerse enticements and deceipts of false doctrine: where againe their cunning is described.

16. Teeth as it were of Lyons, wherewith like their Master that roaring Lyon, they rend asunder, & tear in peeces those with their iawes, whom they caught with their guile. Heere you haue their fiercenesse and their cruelty.

" 17. They had habergions', like habergions of iron.

"iron. Theſe noble Locuſts, very warlike, with "crownes vpon their heades, mens faces, womens "haire, Lyons teeth, armed at all points are elegantly "and liuely deſcribed by the holy Ghoſt.

Some will happily obiect, that all this place is not to be vnderſtood, of *Antichriſt*, and his Miniſters, but of the *Turkes*. I anſwere that cannot bee. For whereas at the ſound of the 4. Trumpet, the Angell had foreſhewed the Arch-heretikes, the forerunners of Antichriſt: at the ſound of the 5. Trumpet, the Angell bringes in the King of the Arch-heretikes, before which the Angell beginneth with that dreadful Proem in the 8. chap: about the end, crying with a loud voice, wo, wo, wo, vpon the inhabitants of the earth. Cap. 9. v. 1.

"By the firſt wo ſignifying the darke kingdome of "Antichriſt: by the ſecond wo the violent tyrannie "of the Turke: which cannot be one and the ſame, be-"cauſe he ſaith in the 12. verſ: one wo is paſt, and behold two woes follow after. This is not therefore the ſame, but an other wo.

By the third wo the terrible appearance of the laſt iudgement.

But *Bellarmine* ſaith, but proues it not, *That Luther is that falling ſtarre, and that Lutheranes, and Proteſtants are thoſe Locuſts.* Hauing forgotten that *Paul* the fift, that Prince, is the Captaine Generall of thoſe warlike Locuſts. Who after hee had compared the moſt renowned King IAMES to *Iulian* the Apoſtata; doth ſecretly ſignifie that hee is denounced excommunicate, and may be ſlaine by his Subiects in bataile, but not by cutthroates. Bloody Cardinall, fitly painted out by a Paſquill, a Lyon in the caue: with this Motto well applied

Open the caue, and you ſhall ſee his diſpoſition.

This ieſt is too bitter, will ſome ſay, to beſtow vpon that great learned Cardinall. Is it ſo? he that allowes the murther of a King in fighting, doth not he deſerue a ſharpe

Bellarmines lewde dealing with the King of *England*. *Bellarmine. Chriſtiana vic. Tacenius. Becanus. Perſonius. Cidonius. Garnettus. Gerardus. Grenwellus. Creſwellus. Reynoldus*, and infinite other.

a ſharpe reproofe in writing? Hee doth not deale with our moſt worthy IAMES as a King, and wee doe not meane to deale with him as a Cardinall. Hee was learned heretofore, now he is malitious: heretofore he was a cheife man in diſputation, now in rebellion. Heretofore a cloſe enemie, now an open. Heretofore the ſcorpions venome was not wanting in him, but lurckt in him. *Cardinall Comenſis* ſet on *Parry* that Cutthroate, to murther *Queene* ELIZABETH with his dagger. *Cardinall Bellarmine* nothing the honeſter, but the cunninger, denieth that the King may bee diſpatcht by a murtherer, but by a Souldier he denieth not: As if there were any difference in the caſe of murther, whether one kill a King in a Campe, or vnder a canopie, by open warre, or ſecret treacherie. That may be rightly ſpoken of *Bellarmine*, that *Cicero* ſpake of a great Lawyer, *hee muſt kill a King, that will vſe his helpe.* Therefore that may be well ſaid to this ſlippery Sophiſter, this armed and bloody Locuſt, which *Martiall* ſaid to a certaine Cobler.

Good Tortus *be not angrie with my ieſt,*
I taxe thy craft, I meane thy life none ill;
Indure it man: from mirth I will not reſt,
When thou doſt thinke that others thou maiſt kill.

The cruell dealing of the Papiſts with *Hen:* 4. the French King.

How ready a Scholler *Mariana* this mans Auditor found of *Ranillake* the death of that illuſtrious French King *Henry the* 4. neuer ſufficiently to bee lamented, neuer of kings ſufficiently to be reuenged, doth too too well declare. The firſt of his Schollers ſtrooke out his tooth, the ſecond tooke away his life, themſelues buried his heart. A magnanimous and valiant King murthered of a baſe raſcally parricide, like to *Ceſar* in his life, like in his death, for ſo hee is bemonde of a Chriſtian *Poet.*

Ceſar and *He* 4. compared

Ceſar in valour I was like to thee,
In kinde of death we likewiſe do agree:
The knife before thee tooke away thy breath,

The

The knife behinde me brought me to my death:
Thou by the handes of Senators *didſt fall,*
I by a baſe and Sauage Caniball.

But this Rouge you will ſay was not *Marians* ſcholler; no more then *Catſby*, *Percy*, *Write*, *and Faux* were ſchollers to *Garnet*, *Parſons*, *Gerard*, *and Grenwell*.

18. But let vs returne to Saint *Iohn*, who giueth the Locuſts ſtings in their tailes, and a ſhort time to hurt. Verſ. 16.

19. Whoſe King being the Angell of the bottomleſſe pit, he brings in at the laſt, whoſe name in *Hebrew* is *Abaddon*, in Greeke Ἀπολλύων, that is, deſtroying. The very Romane Antichriſt himſelfe deſtroying ſoules, ouerthrowing common weales, caſting downe crownes, diſſipating Churches: being armed with ſo many bloudy lawes, ſo many conſpiring Councells, ſo many warlike Legions, fetters, halters, gallowſes, rackes, fires: inuironed with ſo many Inquiſitors, ſo many curſatiue Ieſuits, ſome of them dogmaticall, ſome pragmaticall King-killers, that hee may be rightly called *Abaddon* and Ἀπολλύων. The deſcription of Antichriſt.

You ſee, *Paul* the fift, the diſpoſition of the Romane Antichriſt, by the ſtarre that fell from heauen; by the key of the bottomleſſe pit which hee receiued: by the pit which he opened: by the ſmoake of the pit which he brought forth, by the kingdome of ſmoake which hee built vp, by the ſtinch of the ſmoake that he thruſt out, by the Locuſts and Scorpions which do very liuely reſemble the Monkes new and olde: by their infinite ſwarmes whereby they do hurt: their double venome which they inſtill: their deadly ſting wherewith they ſtrike: their power, pride, cunning, cruelty which they practiſe: very worthy ſubiects of their King *Abaddon* whom they obey.

CHAP. XIV.

CHAP. XIV.

Wherein is ſet downe actions of the Beaſt.

OF what kinde Antichriſt is wee haue expounded, now wee muſt ſhew whereabout hee is occupied. The ſtarre which fell from heauen doth ſhew his diſpoſition: The beaſt that roſe out of the earth ſhall expreſſe his action.

Saint *Iohn* deſcribeth two beaſts, one aſcending out of the ſea, another out of the earth. *The firſt doth reſemble the Romane Empire: the other Antichriſt* properly ſo called.

Saint *Iohns* Sea-beaſt.

The Romane Monarchy roſe out of the ſea: that is out of a turbulent ſtate, out of the factions and diſorders of nations, as out of a troubleſome ſea: who is called a beaſt not in reſpect of his ciuill authoritie, which he hath from God, but of his beaſtly vices, which hee tooke from the Dragon.

Saint *Iohns* land-beaſt.

The Prophet brings in another beaſt riſing out of the earth, not the ſame, but diuers from it, like in many things, yet not the ſame. For I ſaw ſaith Saint *Iohn* another beaſt riſing out of the earth, which is both the ſeuenth head of the Romane beaſt, and yet a beaſt in it ſelfe, for her different beginning and nature.

The actions of Antichriſt the land-beaſt

Ia. cap. 3. 15.

1 Aſcending out of the earth: therefore Antichriſt is the ſonne of the earth. Therefore from the earth, being borne of earthly and ſenſuall concupiſcence, and diueliſh counſell: as *Iames* the Apoſtle doth ioyne theſe 3. ſignifying all one thing, *earthly, ſenſuall, diueliſh.*

To ſpeake like the Dragon.

2 She is ſaid to ſpeake as a Dragon, although ſhee diſſembles the 2. hornes of a lambe, whereof I ſpake before. And herein *Bellarmine* doth almoſt agree with vs. *That by the Dragon the Deuill is vnderſtood, by the firſt beaſt the great number of ſinners but vnder the Romane Empire*, as we haue ſet downe by the conſent of all Interpreters,

terpreters, neither doth *Bellarmine* greatly denie it. *By the later Beaſt Antichriſt* as elſewhere, *as alſo the Preachers and Apoſtles of Antichriſt being the head of the firſt beaſt, cut off, and living againe, hee doth acknowledge with vs to be the true image of that Beaſt.*

3 She is ſaid to worke all her power in his ſight. First it is certaine that one and the ſame ſeat the citie with ſeauen hills belongeth to them both, which hath ruled ouer Kings and Princes, which can bee no other then that great Lady Rome. In which ſeate the land-beaſt did ſucceede the ſea-beaſt and deriued all the power of the Romane Empire to herſelfe, ſo that by her owne men it is called the Kingdome of Prieſts, ſhee doth ſhew all the power of the firſt beaſt in his ſight, that is at *Rome*. She worketh in the ſight of the firſt beaſt.

4 She doth conſtraine the earth and the inhabitants thereof to worſhip the beaſt. how will ſome ſay? when the Pope doth enforce the inhabitants of the earth not to worſhippe the Emperour, but himſelfe.

So you are to vnderſtand the beaſts not to be the perſon that did raigne, either in the Empire, or in the Popedome; but thoſe tyrannicall powers, which thoſe beaſtly perſons did put in practiſe. Againe you are to conſider the Papall power to bee truely imperiall, and although it commend it ſelfe vailed with the name of Chriſt, yet that it was brought in by the Dragon, as well as the other; that it might worſhip the Dragon, and be an expreſſe image of the Imperial power, which contained in it the Papall. For the Emperor was the cheife Biſhoppe. Now the Emperours did belch out blaſphemies againſt God, condemne the true worſhippe of God, oppreſſe the true worſhippers of God, maintaine the worſhippe of Deuills: and did openly ſerue the Dragon, from whom they receiued their tyrannicall power. The actions of Pagan Emperors. And what did the Popes? Did they not with a blaſphemous mouth challenge to themſelues the diuine name, and godhead with *Domitian*? did they not The action of the Antichriſtian Popes. ſcoffe

ſcoffe at the grace of Chriſt, with *Iulian?* did they not perſecute the ſeruants of Chriſt, with *Diocleſian?* did they not bring in the worſhip and doctrine of Deuills? and while they did openly profeſſe the name of Chriſt, did they not cloſly and ſecretly ſerue the Dragon? So the difference betweene the Emperours and the Popes about the manner of worſhipping the Dragon was ſomewhat but in plaine truth nothing at all. But heere is a neceſſarie diſtinction to be vſed. There was in the Emperours a blinde ignorance of Chriſt, in the firſt Biſhoppes a true confeſſion of Chriſt, in their ſucceſſors a fained, who did in word condemne the olde Romane Idolatrie and tyrannie, but did call it backe againe in deede. For *what is poperie indeede if you doe truely weigh many of the parts of it, but refined paganiſme.* The Authors whereof were ſo bewitched of the Deuill, that they intended one thing, and did another: in intention they worſhipped God, in very deede the Dragon; as deceiuers, ſo deceiued; the principall Authours of the Deuills worſhip, as Saint *Iohn* ſaith; of the doctrine of Deuells, as Saint *Paul* ſaith. What is popery elſe therefore whether you conſider the worſhippe, or the doctrine but ſecret *Draconiſme?*

What popery is.

1. They thinke that they do gaily well, when they call vpon other Mediators, either Angells or Saints: when they adore the Pictures of Saints: *yeelding worſhippe to the Image* (as they ſay) *which is due to the example*, whenas the contrary is fit, to giue no worſhippe to the Image when none is due to the ſubſtance. They thinke they do paſſing holily, but indeede they worſhippe the Deuill, when they worſhippe the Image as *Iohn* teacheth, whence *Lactantius* concludeth, *there is no religion there where there is an Image.* Hence it followeth that the Romane Synagogue is voide of religion which is full of Images. The Popes imagine that they be Maſters of abſtinence and continencie, when for conſcience ſake they forbidde meates and marriages: when

when as in truth they bring in the doctrine of deuills, as *S. Paul* teacheth. They doe not intend ſo, you will ſay. The murtherer doth not intend to kill his Father, but his enemie; but in ſtead of his enemie hee killeth his Father in the darke: ſhall we ſay hee killed not his father but his enemie, becauſe he intended not his fathers but his enemies death? which if it be abſurd to ſpeake in this outward darknes, do we not thinke it as abſurd in this inward darkneſſe of the ſoule, if any man ſay that he doth worſhip God when hee doth worſhip the Dragon, becauſe hee doth intend to worſhip God not the Dragon? Therefore the Emperours, and the Popes doe agree in a third, that is, in worſhipping the Dragon, from whom they haue receiued their power. Adde hereto that the Pope, in whom the image of the firſt beaſt doth reuiue and liue againe, as ſhall appeare afterward; while he drieth men to worſhip himſelfe, it may be ſaid, that he doth compell them to worſhip the image of the firſt beaſt: from whence thus I diſpute.

He that compelleth men to worſhip the image of the firſt beaſt, is Antichriſt.

The Pope doth compell men to worſhip the image of the firſt beaſt.

The Pope therefore is Antichriſt.

CHAP. XV.

The decayed Emperour reuiued by the Pope.

5 FOR ſhee is ſaid to cure and heale the deadly blow of the former beaſt, and to reſtore to him a ſpirit, and a voice.

That I may not be longer about thoſe things, which are ſo copiouſly vnfolded by others, the Empire tooke a deadly wound in *Auguſtulus*, which was the laſt Emperour of the Eaſt, from whom the Empire lay as it were dead for 325 yeeres, till it was reſtored againe by

The Empire dead,

the Pope, and receiued as it were new life in *Charles the Great*, as Bellarmine doth vauntingly confeſſe. For he ſaith, *That the Pope did tranſlate the Empire firſt from the Greekes to the French, afterward to the Germaines, and appointed that the choice of the Emperour ſhould be made by ſeauen Electors, on that condition that the confirmation and inauguration of the Emperour ſo choſen ſhould belong to the Pope*: that by this meanes that dead head might ſeeme to liue and flouriſh againe by the ſpirit of the Pope. But reſeruing to himſelfe the power of the Empire, hee left the title to the Germaines, as *Bellarmine* doth vnaduiſedly confeſſe, *that Antichriſt ſhall be the laſt that ſhall enioy the Romane Empire, without the name or title of the Romane Emperour*. And therefore the Germane Emperour in reſpect of his power is only Titular, for the Pope hath not only deriued to him the ſpirituall power but the temporall alſo: therefore the ſtate of Antichriſt is the liuely image of the old Empire. The Germaine Empire, is not now the Empire but the title, and dead ghoſt of the Empire, to whom the Pope giueth ſpirit, that is authoritie, and a voice, that is his Edicts, when he giueth life to the Emperour by his confirmation. To what end I pray you? that it may ſuſtaine and vphold the Popes Seate, wherein the power of the Empire doth reſide without a name, according to *Iohns* Prophecie. Hence the Germane Emperour is called, the *Procurator and protector of the Apoſtolicall See*. I diſpute then thus.

reuiued.

Cap. 15. de mira: Anti:

The Emperor but titular.

Antichriſt is the reſtorer of the old Romane Monarchie, witnes *S. Iohn*.

The Pope of Rome alone is the reſtorer of the old Romane Monarchie, *Bellarmine* not onely witneſſing it, but glorying in it.

The Pope of Rome therefore alone is Antichriſt.

CHAP. XVI.

Of bringing downe fire from heauen.

BVt *Bellarmine* doth expound this place according to the letter, as that likewiſe of bringing downe fire from heauen.

Antichriſt ſaith he, *and the Antichriſtian Church doth make the image of the Beaſt to liue and ſpeake.*

But the Pope and the Popiſh Church did neuer make the image of the Beaſt to liue and ſpeake.

Therefore the Pope is not Antichriſt.

Beſides, *Antichriſt* ſaith he, *doth cauſe fire to come from heauen in the ſight of men.*

The Pope did neuer bring downe fire in the ſight of men.

The Pope therefore is not Antichriſt.

The propoſition of the former ſyllogiſme taken literally, is not *S. Johns* propoſition: for not the image of euery beaſt is to take life from Antichriſt, but the image of the firſt Beaſt, that is of the Romane Empire, which the Pope in name and title renued in the Emperour, in ſtrength and power retained in himſelfe. And therefore hee peruerſely collecteth out of *Iohn*, that power is giuen to Antichriſt to giue life, and frame ſpeeches to Images, which may ſeeme as credible to ſober men, as that the picture of *Memnon being enlightned by the Sunne beames, ſpake very plainely*, as *Tacitus* reporteth. But grant it be ſo: the aſſumption literally taken agreeth with the Pope, and the popiſh Synagogue, if ye beleeue the Legend. How often by them are images counterfeited to moue, to ſweat, to nodd, to ſpeake in the ſight, and opinion of ſimple people, that they may be allured to the worſhip of thoſe Saints, whoſe images they be?

Popiſh falſe miracles.

There was ſome wonder toward as oft as the image began to ſpeake. *Martialis.*

The Deuill did often ſpeake in the images of the Eth-

nicks, but a Prieſt in the images of the Papiſts, that hee may ſeeme to take the Deuils turne in deluding of men. I retort therefore this argument.

Whatſoeuer Church doth make images to ſpeake, in the opinion of men, is Antichriſtian.

But the popiſh Church doth make images to ſpeake in the opinion of men.

Therefore the popiſh Church is Antichriſtian.

6. Now I come to *Bellarmines* latter ſyllogiſme, if firſt I ſhall explaine the ſixt action of the Beaſt: Shee worketh great ſignes, ſo that ſhe maketh fire to deſcend from heauen in the ſight of men.

The Beaſt that is Antichriſt doth worke great miracles, v: 13. which bleſſed *Paul* calls lying ſignes and wonders. 1. in reſpect of the end, becauſe they ſerue to ſeduce men, Ioh: 14. 2. in reſpect of the matter; for they be either the counterfeytings of lying men, or the wonders of deceitfull ſpirits, as *Auguſtine* ſpeaketh. 3. In reſpect of the forme, for whereas true miracles doe exceede nature, and are wrought by the omnipotent power of God; falſe wonders are they which are partly effected by naturall cauſes, partly by the power of Sathan. *Bellarmine* doth well agree with vs in all.

False miracles.

The miracles of the firſt and ſecond kinde haue been infinite in the darke kingdome of Antichriſt: the apparition of Spirits, the viſions of Angells, our *Ladie* how often hath ſhee come gliding out of heauen? how often haue the miſerable ſoules crept puling out of Purgatorie, beſetting high-wayes, and recounting their torments to procure men to pittie them? hence the market of Purgatorie is growne very gainefull, and the bargaines about ſinnes very profitable. Then could the Images walke a foote; then could the Bells ſtrike alone without helpe; then could the Angells like Quoriſters chant it out in Canterburie Minſter, and play vpon *Dunſtans* Harpe; then could the Apoſtles come downe from

from heauen to helpe *Baſill* to ſay Maſſe. Theſe lying miracles were faigned by cheating knaues, to confirme ſtrange lyes, and to cozen ſimple people of their coine. For how often hath a ſpirit being apprehended by the Magiſtracie, and an Angell ſtript, and our Ladie ſent to her Cell, been all of them notably whipt? Soules ſo whipt with rodds, that they had rather beene in Purgatorie. So they couerd all their tricks and conueyances, their kinde of deceit, and their manner of working with the feare of puniſhment. Of theſe miracles *Paul* ſpake, which being meerely falſe had a ſhew of miracles, but not the power, being the deuiſes of cogging companions. There were other miracles of deceiueable ſpirits, which were wrought partly by the force of naturall cauſes, partly by the power of Satan. So that that Synagogue ſeemed to be another *Canidia*. *Antichriſt doth make fire to deſcend from heauen in the view of men*, ſaith S. Iohn, that is in the opinion of men, as they imagine. Whether that be taken myſtically or literally, let vs in a word conſider. Fire according to the Scripture deſcends myſtically, either when God doth approue the religion and ſacrifices, of his ſeruants, as of *Abel* and *Elias*: or when God doth by an extraordinarie faſhion ſend downe the graces of the Spirit into their hearts, as in the fiery tongues: or when God did caſt downe fire from heauen moued by the prayers of his ſeruants, as of *Elias* to deſtroy his enemies.

How fire deſcends from heauen in the Scripture.

Three ſorts of fire.

1. Is the fire of ſacrifice.
2. The fire of grace.
3. The fire of Reuenge.

In all theſe Antichriſt is Gods Ape. For he hath confirmed and approued the ſacrifice of the Maſſe and Tranſſubſtantiation with miracles: witneſſe that pillar of fire from heauen, falling to the earth, euen vpon that place, where by the negligence of the Prieſt, as the Legend reports, the bodie of God fell out of the pixe vpon the graſſe: that pillar of fire ſhining like the Sunne was

The Maſſe confirmed by a falſe miracle.

about

about the bodie of God, ſo that all the beaſts of the field, except a blacke Horſe, which bended but one of his leggs, bended all their foure leggs to the bodie. Which miracle I haue brought out of the Legend, that I might gratifie *Bellarmine*, who knowes that beaſts then were well nurtured, like to his leane iade, that forgetting to eat his meat, did adore the ſacrament vpon his knees: which the beaſts had not done if God forſooth had not brought downe the fiery pillar from heauen, whereby they might haue diſcerned the bodie of God lying vpon the graſſe. Adde hereto that Antichriſt doth beſtow the grace of the ſpirit, & ſanctification, vpon his *Agneis Dei*, his hallowed graines, his holy water, and his bells, as *Primaſius* hath it. Further, hee ſtriketh his enemies with vengeance from God, as it were with fire fallen from heauen, but that in the conceit of men, that they whom Antichriſt his furie doth daunt, may ſeeme to be wounded with heauenly reuenge, as it were with fire falne from aboue. Which whether it be true of the flaſh of excommunication, which the Pope, who is called the God of reuenge, caſts abroad, let Kings looke to it, whoſe kingdomes haue been often ſet on fire by ſuch popiſh lightning. But to excommunicate a King is, ſay they, no miracle. But ſo to excommunicate a King that you caſt him out of his kingdome, and releaſe ſubiects from the obedience of their Kings, it is a great miracle, that either Kings are ſo patient to endure, or Subiects ſo madde to beleeue. Wherefore this is not materiall fire, but myſticall, brought downe from heauen by Antichriſt in the ſight of men, not that he doth ſo indeed, but that he ſeemeth ſo to doe. Although if the literall ſenſe doe more content you, I haue found out *Gregorie* the ſeuenth, that notable enchanter, who could ſtrike fire out of his boſome, as oft as he liſted. Thus I infer.

Gregor: the 7. miracle.

Whoſoeuer in the conceits of ſimple men doth ſeeme to bring downe reuenging fire out of heauen, is Antichriſt.

This

This the Pope doth and hath done.
Therefore the Pope is Antichriſt.

CHAP. XVII.

Of the Popes Character.

I Proceede. The Beaſt is ſayd to imprint his character vpon all, both great and ſmall, to bee carried either in their fore-head, or their right hand. Wherein he doth peruerſly follow Chriſts character, which GOD doth imprint vpon his ſeruants, ſubiection to Chriſt, and the acknowledging of him to bee their head and Sauiour. And it is partly inward, partly outward. The inward character is true faith imprinted vpon the ſoule by the ſpirit of God, whereby we beleeue that Chriſt is our onely Redeemer. The outward character, is the confeſſion of the mouth, & the operation of the hands. And therfore a Chriſtian doth beare the marke of God in his heart by faith, in his fore-head by profeſſion, in his hand by working, as S. *Paul* hath expounded: beſides that, the two ſacraments are the ſeales of faith, the witneſſes of profeſſion, and the practiſes of holineſſe.

Chriſts character of two ſorts.

Rom. 10.

In like ſort Antichriſt hath a marke proper to himſelfe of his owne, which he doth imprint and brand the Antichriſtians withall. Which character hangs vpon his name, and his name vpon his ſtate. Of the firſt Beaſt that is of the Romane or Latine monarchie, there were ſeauen heads, that is, ſeuen kingly formes of gouerning the common-weale. 1. *Kings* properly ſo called. 2. *Conſuls*. 3. *Decemviri*. 4. *Tribunes* of ſouldiers. 5 *Dictators*. 6. *Emperors* properly called. 7. *Antichriſt*. The ſtate of the Beaſt is Romane or Latine. Therefore the character of the Beaſt is a note of difference whereby all they are diſcerned from all other,

The diuers characters of the Pope.

The ſeauen formes of gouernment among the Romanes.

who are of the Romane or Latine Religion, whom we tearme Papists.

And the subiection to the Pope of Rome, as to their head, and the acknowledging of that See, the inward and outward marke of Antichrist.

The double marke or character of Antichrist.

The inward marke is that implicite faith, which I touch't before. The outward marke is that outward profession of the mouth, and the conformity of life to the Popes lawes: as the obseruation of the heathenish rights was called the character of the Greekes: which is made perfect by the sacraments of confirmation and order, inuented by the Pope. And Antichrist doth so imprint all his with the marke of the Beast, that hee will suffer none to buy or sell, except they be branded with the Beasts marke. So euery Papist is a stigmaticke, otherwise he cannot hold his house, or keepe open doores, or haue any contract or businesse, or haue any comfortable society with Christs faithfull seruants, as *Martin* the fift in the bull annexed to the counsell of Constance did word for word declare.

8. The name of the Beast or of Antichrist doth follow in the last place, it is not a proper but a common name. For if we know what the Beast is, we shall quickly know what his name is.

Chap. XVIII.

Of the name and number of the second Beast.

THe Beast with seauen heads, as I sayd, is the state of the Romane and Latine Empire, whose sixe Heads or Kings, were called Romane or Latine. The seuenth is Antichrist called likewise Romane or Latin. Therefore Antichrist is the seuenth King of the Romane or Latine Empire. But the Pope is the seuenth King of the Romane Empire. The Pope therefore is Antichrist.

9. But

9. But hee muſt not onely beare the name of the Beaſt, but the number of his name, not the number of time, but of his name: for ſo ſaith Saint *Iohn*, no man may buy or ſell, but he that hath the mark and name of the Beaſt, or number of his name. He doth not ſay the number of the time, wherein Antichriſt was to bee reuealed, but the number of his name, which he was to ſtampe vpon his.

But the number of the name is the number of the yeeres 666. which is contained, both in the Hebrew name, in which language the Propheſie was deliuered to S. *Iohn*: or in Greeke, in which language it was written by S. *Iohn*, *Romanus* in the Hebrew, *Latinos* written in Greeke, maketh vp that number. The number of the Beaſt.

Λατεινος by *Irenæus* witneſſe: *Romanus* by *Fox* his accompt. There the common name of Antichriſt is *Romanus* or *Latinus*. It is the name of a man alſo, which is very fitting: for *Latinus* was the name of a King in Italy; *Romanus* of a Pope. Heere is wiſdome, ſaith S. *Iohn*, hee that hath vnderſtanding let him count the number of the Beaſt, for it is the number of a man, and his number is 666.

It is an olde tradition not to bee reiected of them that bee addicted to traditions, that *Irenæus* tooke the the name λατεινος from *Ignatius*, *Ignatius* from *Polycarpus*, *Polycarpus* from S. *Iohn*. There be other names that containe the ſame number, as Ενανδας and Τειτας, but none of theſe bee the name of the Beaſt, nor the name of a man, none ſuch, which Antichriſt doth imprint vpon his, and to whom all the notes of Antichriſt doe agree.

Whoſoeuer doth compell thoſe that bee vnder his iuriſdiction to take on them the marke and name of the Beaſt, the number of his name, and the number of a man is Antichriſtriſt.

But the Pope of Rome doth compell thoſe that be vnder his iuriſdiction to take vpon them

the mark and name of the Beaſt, and the number of his name, and the number of a man, as I haue demonſtrated before.
Therefore the Pope is Antichriſt.

CHAP. XIX.

Wherein is ſhewed the place where Antichriſt ſitteth.

The Pope ſits in Rome which is Babylon.

WEe haue ſeene the actions, the marke and the name of the Beaſt. Let vs ſee his ſeat: I haue expounded the ſtarre which fell from Heauen, I added ſomewhat of the Beaſt which roſe out of the earth: now hearken to the whore which ſitteth on the Beaſt. Ere while the falling ſtarre did repreſent Antichriſt, now the whore of Babylon doth repreſent the ſeat of Antichriſt. A falling ſtarre, becauſe hee left his place: a whore becauſe ſhe broke her troth: erewhile the Land-Beaſt did poynt out Antichriſt, ſo called, not onely becauſe ſhe tooke a ſurer and a ſtronger beginning out of reſt and idleneſſe, but becauſe ſhee being a ſlaue to her beaſtly affections, ſauours nothing but earth and fleſh. Now the whore of Babylon doth ſhadow out by your owne confeſſions the ſeate and Church of Antichriſt: for they are not afraid to call *Rome, Babylon*, as the *Rhemiſts*, *Parſons* and *Bellarmine*: and myſticall Babylon, as *Auguſtine* cals *Babylon* as it were *firſt Rome*, and Rome as it were the *ſecond Babylon*, and the daughter of the *firſt Babylon*: whereupon your owne men grant that Rome is that whore of Babylon deſcribed by S. *Iohn*: yea, they proceede farther, for your *Saunders* calleth it the ſeat and city of Antichriſt. We take that you grant: for it followes by your grant, that not *Heatheniſh Rome*, but the *Biſhops Rome* is *myſticall Babylon*: for the ſtate of Antichriſt being the ſeauenth head, doth follow the ſtate of the Empire, being the ſixt head of the Beaſt. And therfore *Heatheniſh* & *Imperiall Rome* could not be the

Aug. de ciuit. Dei, lib. 16. cap. 17. & cap. 22. lib. 18. Sic Hieron. in Eſa. cap. 47. v. 1. and elſe where often. Demonſt. 13. & 18.

ſeat

ſeat & city of Antichriſt. Therefore Chriſtian Rome, & the Popes Rome. Wherby it is broght to paſſe, that not Heatheniſh Rome, but the Popes Rome is myſticall Babylon. For this is the ſumme of my concluſion.

Myſticall Babylon is the ſeat and city of Antichriſt, deſcribed in the Apocal. chap. 17.

But Rome is myſticall Babylon there deſcribed.

Rome therfore is the ſeat and city of Antichriſt.

But they diſtinguiſh of Rome in the aſſumption, and they enforce it to be Heatheniſh and the Imperiall Rome, which then gouerned & perſecuted the Saints. Not this Chriſtian and Popiſh deſcribed by S. *Iohn*. It is a very waighty and euident propheſie.

Reaſons to ſhew it was not Heatheniſh Rome: but the Popiſh.

1. It had beene a colde and a weake propheſie, if he had propheſied of that perſecution which he ſaw in others, and felt in himſelfe. Propheſies looke not to the preſent, but the future times.

2. If he had meant that Ethnicke Rome had beene Babylon, which did afflict the Saints at that time, hee had not ſpoken as of a myſtery: for that could not ſeem to him ſo myſticall that Pagans ſhould perſecute Chriſtians. That was a plaine myſticall euill, that Chriſtians ſhould oppreſſe Chriſtians.

3. Neither would he haue called Ethnicke Rome a whore in that ſenſe, which had not giuen her faith to Chriſt, and therefore had not as yet broken it: neither did ſhee deceiue the nations with whoriſh trickes and daliances: but had vanquiſht them with military force and weapons. Hee doth therefore call Rome a whore, after it left off to be a faithfull city, which daunted the nations, not as *Bellona*, but enchanted them as *Circe*.

4. Neither would he haue made her marchants the Saleſ-men of ſoules, or that all nations had beene deceiued by her venemous baits, if he had meant Ethnick Rome, which ſubdued nations by force, did not infect them with poyſon. For that kept a ſhambles for bodies

not a market for ſoules. And among all the negotiations of Popiſh Rome, none is ſo gainefull as the traffick of ſoules, whereof S. *Iohn*; which Ethnicke Rome neuer practiſed. Therfore the Chriſtian Popiſh Rome is that Babylon, whoſe wares are mens ſoules, whoſe Marchants are the Monkes, which make men value their ſaluation at a high rate. Not without cauſe, *Martial* a pleaſant Poet, thought hee might ieſt with one *Calliodore*, who had put ouer his ſeruant for 2000. peeces of ſiluer, that out of his mans price hee might ſuppe daintily, and feede vpon Mullet, and other kindes of delicate fiſh.

Popiſh Rome Babylon.

I may well cry, ô wreth, that fiſh is not thy meat.
It is a man, a man thou Calliodore doeſt eat.

The ſame may bee truely ſayd of *Bellarmine*, *Becan* and ſuch like Ieſuites, who ſell mens ſoules to feede their bellies.

It is not fiſh ye Ieſuites, whereon you doe ſo feed,
O they be men ye Canibals, ô they be men indeed.

Whom if I cannot yet ſatisfie, (for I know their wrangling and obſtinate wits) I will ſend them to the Angell, the Interpreter of the Myſterie, who doth conuict that Rome, in name onely Chriſtian and Popiſh, to be that whore of Babylon.

First, the ſeuen heads of the Beaſt, whereof he ſpake myſtically before, are ſeuen hils, ſaith the Angell, and ſeuen Kings. The hils are the heads of the city, the ſeuen Kings the heads of the gouernment, by them the ſituation of Rome, by theſe the ſeuen kindes of gouernment are noted, whereof I ſpake before. Fiue went before *Iohns* time, the ſixt was then, that is, the Empire, which the firſt Beaſt ſhadoweth out, the ſeuenth was not yet come, that was the Popedome, which the latter Beaſt doth repreſent.

The Rhemiſts obiection.

But the 7. hills and the 7. Kings ſay the *Rhemiſts are not taken literally and properly, but myſtically, and indefinitly ſo that they ſignifie all the Kingdomes of perſecutors.* Why

therefore

therefore doth the Angell adde, of the ſeauen Kings, 5. are falne, one is, and the other is not yet come? which place the *Rhemiſts* do ſo expound afterward, but vnwittingly, they confeſſe fiue went before Chriſt, one then was, the other was to follow, whereby they ouerthrow their former idle interpretation. Whoſe peeuiſhneſſe I pray behold how great it is. In all other places almoſt, where the ſenſe is altogether myſticall, they imagine a literall ſenſe of their owne. Heere where the Angell ſets downe a plaine literall ſenſe they imagine a myſticall. Againſt ſenſe, which ſeeth the 7. hills of the city, whereupon *Rome* is called the ſeuen hild-city: Againſt the hiſtory, which mentioneth 7. Kings, that is the 7. kingly formes of gouernment of that City. Neither doth the Angell ſay, as they dreame the ſeauen heades are 7. hills, and the 7. hills are ſeauen Kings, but the 7. heades are 7. hills, and thoſe ſeauen heades are ſeauen Kings as *Bellarmine* acknowledgeth. The *Rhemiſts* expoſition is very fooliſh. For the Kings being the heads do ſhaddow out the heades of the politicke body very fitly, the hills very vnfitly. Beſides that, it is very falſe for if the hills be Kings, the City which is the woman verſ: 18. ſitteth vpon 7. Kings. For ſhee is ſaid to ſit on the hills verſ: 9. The light of which place, did ſo ſtrike and daſell the Engliſh-*Rhemiſts*, as it had done *Sanders* before, that they confeſſe *Rome to be that Whore of Babilon, and that it may fall out not inconueniently, that great Antichriſt may haue his ſeat at Rome.* Out of this expoſition of the Angell, and the confeſſion of the Aduerſarie ariſeth this propoſition. That great City placed vpon ſeauen hills, and ſubiect, to the 7. kingly formes of gouernment, is the ſeat of Antichriſt, hence I diſpute both negatiuely, and affirmatiuely. Negatiuely: But *Ieruſalem* although a great City, yet was not ſituated on ſeauen hills, nor euer ſubiect to ſeauen ſuch kingly formes of gouernment; *Ieruſalem* therefore is not the ſeat of Antichriſt. Affirmatiuely, but of all cities this

Their miſtaking.

Anglo-Rhemen in Apoc: cap. 17. 5.

Antichriſts ſeat not at *Ieruſalem.*

this ſcituation and gouernment is proper to *Rome*. *Rome* therefore properly is the head-city of Antichriſt. Now ſith Antichriſt ſits only at *Rome*, as the Angell interprets in *Iohn*, and the Aduerſary confeſſeth, and ſitteth in the temple of God, as *Paul* ſets it downe, that is in Gods Church, as the fathers expound it out of the Scriptures, it followeth both waies neceſſarily that not that Ethnicke but that Eccleſiaſticall *Rome* is the head-city of Antichriſt. *Sibilla* did foretell both the ſcituation of the place, and the ſtate of Antichriſt. And ſhe foretould *there would bee great terror and furie of the Empire neere the bankes of Tyber, and that the King would be πολύφατον and gaue him the name like to a bridge, and ſhould be a Biſhop adorned with a white, that is a ſiluer Myter, gliſtering with pretious ſtones; as Ireneus likewiſe foretould.* Therefore he was a Latine Biſhop, that did hold *Peters* chaire, as *Bernard*, *who ſhall bee called moſt holy Lord*, and moſt *holy Biſhoppe* as *Ioachim* the Abbot ſaid. *Could Saint Iohn, could Saint Paul, could Sibilla, Ireneus, Barnard, Ioachim the Abbot*, touch him neerer then they touch him? Or more plainly ſhew the ſcituation of the ſeate, the kinde of gouernment, the ſtate of the King, the bank of *Tyber*, the name of the chaire of Antichriſt, ſo that one of the Papiſts called him moſt *holy Pope*? But let vs returne to the Angell, by whom the beaſt which carried the whore is thus deſcribed, (which was) that is a flouriſhing Empire (but is not) in truth the Empire of Rome for his ſtrength and power but his ſhadow rather verſ. 3. (and yet is) the Romane Empire for name and title: (and is called the eight beaſt) for 5. are already falne, as the Angell ſaith. One King was then, that is the Empire in Saint *Iohns* time, and another was not as yet come, that is the Papacie which drew to it ſelfe the ſtrength and power of the olde Empire without the name: and is called the ſeuenth head of the beaſt, although of it owne ſelfe it be a beaſt. But the beaſt which was and is not (is the eight) that is a new

Sibilla did foretell Antichriſt.

Verſ. 10.

Verſ. 11.

The eight beaſt.

new Empire, for the name and title, and is one of the ſeuen: that is, of the Emperours. Therefore although the old Empire may ſeeme to be deſcribed by the Angell by the name of the beaſt, yet a new is chiefly ſet out, which the ſecond beaſt did renew, that the Whoore might ſit vpon it, and be vpholden by it. What is more perſpicuous then this Angelicall interpretation, which euent it ſelfe hath prooued true? for the whore ſitteth vpon this heaſt and is vpheld by it. For therefore the Romaine in name, but the *Germaine* Emperour in deed is called as I ſaid the *Defendor Procurator and Protectour of the Apoſtolicke ſea.* Out of the premiſſes I ſhortly diſpute.

6 The beaſt whereon the Whore ſitteth is a new Empire; for it is not the ſixt head but the eight, therefore not Ethnick Rome vnder the Pagans, but in name only Chriſtian vnder the Chriſtian Emperours is that Whore deſcribed by Saint *Iohn.*

7 Now thoſe ten hornes ſaith the Angell, are tenne Kings verſ: 12. which as yet haue not receiued the Kingdome.

They be not then thoſe tenne hornes, whereof *Daniel* did prophecie whoſe kingdomes are at an end. But they ſhall haue kingly power together with the beaſt, that is with Antichriſt, which cannot be vnderſtood but of the Proconſuls, or Propretors who were vicegerents to the Emperours in the Prouinces, who together after the diſſolution of the Eaſterne Empire had at that time abſolute kingly authoritie with the Pope. For while the Empire ſtood and flouriſhed, neither the Pope at *Rome* nor the Kings in the Prouinces did rule abſolutely; after it decaied, both hee enioyed Rome and a great part of Italie, and they enioyed the Prouinces. And *theſe tenne hornes together with the beaſt* as *Bellarmine* confeſſeth it, & euent proues it, diuided the Romane Empire betweene them. Hence I inferre this.

Lib. 3. de Rom. Pont. cap. 13.

At that time whenas Rome was accounted the Whore of *Babilon* by the Angell, then the tenne hornes tooke abſolute power with Antichriſt.

But before Rome was Chriſtian and Popiſh the ten hornes had not abſolute power with Antichriſt.

It followeth therefore that Rome not before it was Chriſtian and Popiſh, was accounted the Whore of *Babylon* by the Angell.

CAHP. XX.

Wherein the qualities of the Whore of Babylon *are deſcribed.*

VVHoſe glorious profeſſion is fitly reſembled to the golden cuppe of fornication. It is ſaid that *Edward* the 4. King of England had three Concubines the firſt very deuout, the ſecond very ſubtill, the third very pleſant. The whore of *Babylon* alone doth expreſſe theſe three diſpoſitions. For what is more deuout, what is more ioconde, what is more wily? ſhee hath a face none of her owne, as her Husband Antichriſt hath not. For he doth alwaies weare a viſard, and therefore is a counterfeit Antichriſt. A whore, not only for her carnall filthineſſe, but for her ſpirituall Idolatrie, whereto ſhe hath entiſed the nations with her allurements, ſuch as had to do with her. She is therefore a blaſphemous and filthy Whore, more then that a proud, couetous, cruell whore. And therefore ſhe is ſaid to bee decked with purple and golden attire, inriched with the ſpoiles of all ſorts, and drunke with the innocent bloud of the Saints. For what extremities ſoeuer impietie could effect by blaſphemie, or luſt by laciuiouſneſſe, or couetouſneſſe by rapine, or pride by delicacie, or crueltie by torture, the ſame the Angell ſo long before foretould that the Church ſhould endure by that whore of *Babylon.*

Note

lon. Neither if we grant that Ethnicke Rome from her cradell was *Babylon*, becauſe the beaſt is ſaid to haue 7. heades, any inconuenience will follow thereby. Neither if wee ſhall ſay that the purple whore began then, when *Romulus* firſt founded Rome will it ouerthrowe the expoſition of the Angell. For it remained to bee that, which ſhe was in the beginning. Yea a great deale worſe when it was falſly Chriſtian vnder Antichriſt, then heatheniſh vnder *Romulus*. It is reported that *Romulus* was a notable theife, a Deflowrer of Virgins, a truce breaker, a brother-killer, and that hee founded Rome at the firſt by theſe ſinnes. But he was not ſo notorious for his theifts, as this for his ſacriledge. Nor he ſo filthy for the forcing of Virgins, as this for the worſhipping of Images: Nor he for his breaking his league with men, as this with God: Nor he ſuch a ſpiller of his brothers blood, as this of Chriſtian blood. What an one thinke we him to be, who doth ſurpaſſe a theefe in robberie, a deflowrer of Virgins in lechery, a truce breaker in treacherie, and a brother-killer in crueltie. Therefore the Angell called the Biſhop of Rome *Babylon* and the purple whore by a ſuperexcellencie. For ſhe was proude by the ſpoiles of Prouinces, this by the ſpoiles of all Churches. She was compoſed of carnall, this of ſpirituall adulteries and whoredomes. She brak her faith with men, this with God. Shee was enraged againſt the bodies of the Saints, this againſt the ſoules of the Saints. She dealt with the lambes of Chriſt by open force as a Lyons Whelpe, this as a Foxe with her cunning did ſauagely teare them in peeces and deuour them. Wherefore let Rome if you will, bee that whore of *Babylon* from the beginning: certainely ſhe could not make drunke 10. kings with the golden cuppe of her fornication, before there were tenne Kings. For while Ethnicke Rome did ſtand, they were the *Emperours* ſubiects, they were no kings: They were kings vnder the Pope of Rome, therefore by popiſh Rome made

The Pope compared to *Romulus*.

The deſcription of the Whore of *Babylon*.

drunke, to whom by an excellencie the name of that whore is giuen by the Angell. Neither yet will I euer accuſe that Biſhoply Rome, which ſuffred for Chriſt vnder the ethnicke Emperours. For not Rome regenerated and ſuffering, but degenerating and perſecuting can properly be called that whore of *Babylon*. Neither doe I wholy excuſe the imperiall Rome, which vnder *Conſtantine*, *Theodoſius* and other holy Emperours profeſſed Chriſt: becauſe Rome which was *Babylon* from the beginning, did retaine in her boſome diuers reliques of the former paganiſme, and diuers ſeedes of the future Antichriſtianiſme. Becauſe it is not neceſſarie that all that were of the ſame ſucceſſion ſhould be of the ſame affection. No I would not exclude *Paul* the 5. himſelfe from the hope of ſaluation, if the wretched ſinner would repent, and returne vnto his God. Hence certaine diſpute againſt vs.

Imperiall Rome not to be excuſed.

Antichriſt cannot be ſaued: for he is the ſonne of perdition, as the Apoſtle teacheth.
The Pope may be ſaued, by your owne confeſſion,
The Pope therefore is not Antichriſt. Or thus.
It is not lawfull to pray for Antichriſt,
It is for the Pope,
The Pope therefore is not Antichriſt.

This obiection is a fallacie, called the begging of the queſtion. For it doth preſuppoſe Antichriſt to be one ſingular man. We contrary; as by many reaſons wee haue proued it. If therefore they keepe them to the point, and take the Pope collectiuely, the aſſumption is falſe, if they take him for this or that ſingle man, the aſſumption is true, if the Pope repent. But then there be foure termes in the ſyllogiſme. For the Pope is otherwiſe taken in the aſſumption, then in the concluſion. For there it is taken for ſingular Popes, heere for a ſucceſſion of Pope. But of this ſophiſme I haue ſpoken enough before.

CHAP. XXI.

How the Church of Rome may be ſaid to be the Church of GOD.

BVt heere is another doubt to bee reſolued, how the ſeate of Antichriſt can be called that purple whore, as Saint *Iohn* ſaith, and temple and Church of God as Saint *Paul* ſaith.

For if Antichriſt ſit in the Church of God as I taught before, and popiſh Rome be the ſeat of Antichriſt, as in many wordes I haue declared, it ſeemeth that popiſh Rome is the Church of God. I anſwere and diſtinguiſh of the propoſition, and that out of Gods booke, which conſidereth the Church after 2. ſorts.

1. After the inward truth, and the outward profeſſion.
2. After the outward profeſſion only.

As bleſſed *Iohn* calleth the Church of *Sardis* the Church of Chriſt although it had greeuouſly fallen from the doctrine of Chriſt. Why ſo? Becauſe as yet it profeſſed the name of Chriſt, and retained the ſacrament of Baptiſme, and becauſe certain lay hid among them, who had not polluted themſelues. So the Church of Rome may bee called the Church of God and of Chriſt, becauſe it profeſſeth the name of Chriſt, becauſe it retaineth certaine footſteps and outward markes of a viſible Church, as Baptiſme, the Decalogue, the *creed*, *the Lords Prayer*: but notes miſerably corrupted: as the *Philiſtines* who retained among them the Arke of Gods preſence, but they felt it to bee to them the Arke of peſtilence: as the *Cuthites* the baſtard *Iſraelites*, who had *Moſes* bookes, and would at once feare God and worſhip Idoles: As the *Samaritanes* their ſucceſſors, who brag'd that they had *Iacobs* well among them, when they had infected the well of the water of life.

The Papiſts haue the truth as the *Philiſtines* had the Arke.

Therefore the Delegates did iuſtly complaine of the Church of Rome in the Councell of Trent: *That that was true which God complained by Ieremie: This people haue committed two euills; one, they haue forſaken me the fountaine of liuing water: The other they haue digged to themſelues ceſternes, which can hold no water.* Although I cannot denie that certaine relikes of the inuiſible Church doe lie hidden in the ſame, who haue not bended their knee to *Baal*. But as it is ſaid to the Church of Sardis, *You haue a name that you liue, but you are dead*, that may deſeruedly be ſpoken of the Romiſh Church, in reſpect of the inward faith the ſoule of the Church, you are ſtarke dead, although in outward profeſſion you are ſaid to liue. You are called the Temple of God, becauſe you reteyne the name of Chriſt, but you are the whore of Babylon, becauſe you haue forſaken the faith. The temple of God equiuocally, not vniuocally, for an equiuocall Church is good enough for æquiuocating Chriſtians. Now the ten hornes, that is the ten Kings, haue one purpoſe, as the Angell ſpeaketh, to giue ouer his virtue and his power to the beaſt. Her they will ſerue, they will loue and ſeeke after her; her they will ſuſteyne with their forces, at her becke they will draw the ſword, and being confederaed in holy leagues both with the beaſt and within themſelues, will fight with the Lambe: but after that, the Lambe ſhall by litle and litle begin to weaken and conſume Antichriſt by the preaching of his word, then the ten hornes which before had to doe with the whore, ſhall begin to hate her, and leaue her forſaken and naked.

Chap. XXII.

An aduiſe to Princes to ioyne againſt the Pope.

8 WHich cannot bee ſaid of old, but of new Rome, whereof a great part of the prophecie

is

is now fulfilled. For the Pope hath loſt, as *Bellarmine* bemoaneth, a great part of *Germanie, Suetia, Gothia, Norwegia, all Denmarke, a good part of England, France, Helvetia, Polonia, Bohemia, and Pannonia.* He might better haue ſaid all *England*, and ioyn'd *Scotland* and *Ireland* thereto, but that he would ſhew he hath a litle vaine hope in certaine ſecret and broken relicks of Antichriſt among vs. I would to God that as the Kings of *Great Britannie*, with many other great Princes haue caſt of the whore, ſo the Kings of *France and Spaine* would forſake her. Rome is more to be feared of them, then of our *Britaine King*, whoſe Crowne is more free, whoſe ſucceſſion more certaine, whoſe ſubiects more loyall, whoſe kingdome is more remote, and ſhut vp from popiſh aſſaults. I would that ſo mighty Princes, this Princes confederates, would follow his valour and holines in this point, whereby they might wholy fulfill the prophecie. It is not for men of meane condition to giue counſell, but to make prayers, while they expound this ſo holy and waighrie prophecie. If not to aduiſe, yet to wiſh, firſt that thoſe two potent Kings would ioyne with the King of *Great Britaine*, and others thoſe worthy Kings and Princes of the Reformed Church, againſt Antichriſt. Next that if they doe make a ſecret league with Antichriſt and within themſelues againſt the Kings and Princes of the Reformed Church, that all our ſide would make a holy League with all poſſible haſte, and take heed that our neighbours and brethren, the Proteſtants of *France* and *Flanders*, be not vnawares oppreſt by them, whiles ours neglect them. But wee may not make warres with our neighbour Kings. But we ought to take heed, leſt they bring in a very dangerous warre vpon vs. But we muſt be addicted to peace. True, which hath no treacherie nor deceipt; otherwiſe an holy warre is to be preferred before a trecherous peace, whereto the Holy Ghoſt doth exhort Kings, that with vnited forces they deſtroy and ouerthrow the whore

A deſire that France and Spaine would forſake the Pope.

whore of Babylon, that is Rome, as *Bellarmine* himſelfe confeſſeth.

Chap. XXIII.

The ouerthrow of Rome.

AS the Angell doth continue his prophecie to the laſt ouerthrow of the whore, which cannot agree with heatheniſh and imperiall Rome; for this ouerthrow doth follow the diſſolution of the old Empire, and the diuiſion thereof into ten kingdomes, which according to the prophecie would that the whore ſhould firſt periſh, afterward themſelues ſhould conſume and deſtroy it. Therefore this ouerthrow belongeth to Rome that is popiſh, but chriſtian in name, as the Angell did notably expound it; for whereas ſhee is ſaid to ſit vpon many waters, that is, many people and many nations, as the Angell expounds it, ver: 15. and whereas the woman is called the great Citie, which beareth rule ouer the Kings of the earth, ver: 18. nothing doth hinder but that it may be popiſh Rome. But that popiſh Rome is not rightly ſaid to haue gouerment: firſt it is ſufficient that Rome then Imperiall, is deſcribed to be the ſeate wherein the whore of Babylon ſhall beare rule afterward. Againe, they which call her the kingdome of the *Romanes*, the kingdome of *Prieſts*, doe confeſſe that ſhee beareth rule, who haue very cunningly changed the ſecular kingdome into a ſpirituall, that which *Aquinas* the *Angelicall Doctor* doth obſerue. But ſo excellent a prophecie did not onely looke into the age then preſent, but foreſaw the age long after to follow. And therefore the deſcription of the whore is firſt ſet out in all her parts as you ſee, and after her deſtruction, which cannot be vnderſtood of the burning of Ethnicke Rome by the Gothes and Vandales, but by a finall and ſodaine deſtruction, as it were a myll-

Turrianus.

Aquinas.

10

ſtone

ſtone caſt by great force into the ſea. For it ſhall not ſaith the Angell, be found againe any more: which cannot agree to Ethnicke Rome, for after it had receiued that dangerous wound by the Gothes, it was afterward cured and reſtored to health. Beſides, the Angell doth adde that the deſtruction of the whore ſhall be for euer: which although it doe agree with Rome Ethnicke, yet that you may ſee it likewiſe agreeth with Rome popiſh, the woman ſaith the Angell, which is the great Citie, together with her falſe Prophet ſhall be caſt into the lake of fire. Let the litle froggs take heed to themſelues, thoſe foule ſpirits the Ieſuites, which iſſue daily out of the mouth of the Dragon, the beaſt and the falſe Prophet. *Bellarmine*, *Becan*, and the reſt of thoſe frogs, may merrily ſcoffe and laugh at our men (but with a Sardonian laughter) becauſe the *Citie and Antichriſt*, as they write, *to vs are both one, as the ſtreet & Ioſephus*: for the woman which is the great Citie, together with her falſe Prophet ſhall be caſt into the lake of fire. Here is no diſtinction of deſtruction: for both the ſeat, and he that holdeth the ſeat ſhall periſh for euer. *But Chriſtian Rome ſhall not periſh*, ſay they. True, if the truth agreed with the name: but the Antichriſtian whore ſhall be vtterly ouerthrowne. Therefore the Angell cryeth out, *Come out of Babylon my people, leſt as yee be partakers of her ſinnes, you be likewiſe partakers of her plagues.* which place *Hierome* doth alledge in his Epiſtle to *Marcella*, whom he perſwadeth to come out of Rome now, not heatheniſh but popiſh, becauſe it is Babylon: which the very Papiſts themſelues do grant to be the ſeat of Antichriſt. I demand therefore at the laſt, whether they make Ethnicke Rome to be the ſeate of Antichriſt, becauſe hee then ſate at Rome, when the Ethnicke Emperours gouerned there, or whether he ſhould ſit afterward when they were worne out. If they ſay he ſate at Rome with the Ethnicke Emperors, they ouerthrow all the tale of Antichriſt vtterly, whom

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they imagine ſhall come in the end of the world: if they ſay he ſhall ſit after the Emperours be cleane gone, it followeth that Rome is Babylon, and the ſeat of Antichriſt, not the former heatheniſh, but the latter popiſh. For whereas they goe about to proue out of the Apocalyps, that *Ieruſalem* is the ſeat of Antichriſt, thereof I ſhall haue occaſion to ſpeake more properly in another place. Now out of theſe premiſſes doth ariſe that principall ſyllogiſme which I tooke in hand to proue.

Popiſh Rome the ſeat of Antichriſt.

Myſticall Babylon is the ſeat and Citie of Antichriſt deſcribed in the 17 and 18 of the Apocalyps by the confeſſion of the Aduerſaries.

But Rome chriſtian in name and popiſh is that myſticall Babylon, as the expoſition of the Angell doth manifeſtly convict.

Rome therefore in name chriſtian and popiſh, is the ſeat and citie of Antichriſt.

This is the Angells expoſition, *Paul* the fift, not mine: this expoſition if you haue any ſenſe at all pierceth to the quicke, it galls and wounds exceedingly. This ſyllogiſme doth inwardly lanche and wound theſe your worthy Aduocates, though they ſeeme to haue litle ſenſe, made like a darte, by the expoſition of the Angell, to be caſt and aymed at them. For what are they elſe but the ſhameleſſe bawdes of the whore? what do they elſe, but with their cunning netts of words, and with their learned ſnares deceiue and catch ſimple people, that they may bring them to that withered and ouerworne whore, whom they paint out with all their boxes of their ſlaberments. But as *Chryſoſtome* ſaid of a woman that coloured her face with paintiug, that *God would not acknowledge her in the reſurrection for his creature*, that may more truly be ſaid of this ſame hagged and painted whore, of whom we ſpeake.

Papiſts deceiue the people.

CHAP.

CHAP. XXIV.

Wherein is ſet downe the time when Antichriſt is reuealed.

IHaue ſpoken much of the ſeat wherein ſhee doth gouerne, now ſomewhat of the time when ſhee ſhall be reuealed. For Antichriſt lurkt cloſely a long time, and cloſely grew by degrees, as an earth-quake, which doth not ſhew it ſelfe ſtraight way, but beginneth firſt by a litle winde, and then being ſhut vp and kept in, in certaine hollow caues of the earth, making no motion or ſound, but by litle and litle gathering great ſtrength, at laſt violently breaketh out, teares the earth in pieces, ſhatters rocks, caſts downe mountaines, ouerturnes Towers, ſubuerts Cities, ſwallowes vp Riuers, inflames the ayre, bringeth forth lightning, filleth the heauens with dreadfull noyſe, and the world with terrible feare. Such is the working of an earth-quake, ſmall, litle and hidden at the firſt, great and terrible after it breakes out. Such for all the world is the working of Antichriſt. In the beginning, like a litle winde, it lyeth hid in certaine hollow cells of the Church, afterward by degrees growing bigger, and gathering ſtrength, it doth agaſte the world. Inſinuating himſelfe at the firſt with a fained cloake of ſanctitie, creepeth ſecretly into mens mindes: at the laſt ſhall appeare, and breake out openly to their deſtruction, after that which hindreth is taken away, as the Apoſtle teacheth. It is agreed on both ſides, that which *S. Paul* ſaith hindreth, that Antichriſt which then was might not be reuealed was the Roman Empire, as all the Fathers thought, *Tertullian*, *Ambroſe*, *Chryſoſtome*, *Cyrill*, *Primaſius*, *Theophylact* vpon this place, *Hierom* to *Algaſia queſt.* 11. vnleſſe better you know what deteyneth the comming of Chriſt, that Antichriſt ſhould firſt be reuealed in his time, as that

A notable ſimilitude of an earth-quake.

The degrees of an earth-quake.

What hindred the reuealing of Antichriſt. *De reſur: car: 2 Theſſ: 2. 6.*

learned *Iewell* doth expound out of the former words. The day of Chriſt, ſaith the Apoſtle, ſhall not come, vnleſſe there come a falling away firſt, and vnleſſe Antichriſt be reuealed ver: 7. hee teacheth who doth keepe backe the comming of Chriſt, onely he which deteyneth, ſhall deteyne till he be cleane taken away: which all the Fathers almoſt, as I ſaid, vnderſtand of the Romane Emperour, about the end of whoſe fall they ſay that Antichriſt ſhall come. The Apoſtle vſed firſt the newter gender, v: 6. then the maſculine, v: 7. By the one ſome thinke he meant the Romane Empire, by the other the Romane Emperour. For ſo long as the Rom: Empire floriſhed, or the Romane Emperour bare rule, Antichriſt could not ſit & domineere in that ſeat: he lay cloſe at that time and durſt not ſhew himſelfe. The Emperour who hindred him was to be taken out of the way, that Antichriſt might openly gouerne at Rome; that the Popes chaire might there be placed in ſtead of Cæſars throne. But herein the Aduerſaries diſſent from vs; *That the Rom: Empire* they ſay, *ſhould be viterly ouerthrowne and ended, ſo as not ſo much as the name of the Rom: Empire ſhould remaine, before Antichriſt came.* Which as ſoone as *Bellarmine* had ſaid, he denied: in which contradiction, as in many others, that great learned Biſhop of Ely takes him tardie. Truly that which hee ſaid, neither the Apoſtle hath ſaid, or any Father hath ſaid. The Apoſtle hath taught, that that which hindred muſt be taken out of the way, and remoued out of his place, ſo farre forth as it hindred the reuelation and domination of Antichriſt, hee did not teach it ſhould be aboliſhed and ouerthrowne, as they ſay, ſo that he ſhould loſe his name: for the remouing of the Empire is one thing, the aboliſhing is another. The Emperour is gone out of the Citie of Rome, the Rom: Empire is diſſolued and diuided into ten Kings, therefore Antichriſt is now come. This is therefore the concluſion of all thoſe Fathers, whom I mentio-

The Roman Empire is not diſſolued but diuided into 10 Kings.

mentioned before. Hee that held is taken away, ſayth *Hierome*, and doe we not vnderſtand that Antichriſt is neere at hand? for ſo S. *Iohn* ſayth, the ten hornes ſhall receiue the Kingdome together with the Beaſt, that is, with Antichriſt, and the ten Kings ſhall diuide the Romane Empire among themſelues (the number of ten is often taken indefinitely.) You haue heard the propheſie, marke the euent. *The tenne hornes haue receiued the Kingdome, and haue diuided the Romane Empire among themſelues, together with the Beaſt, that is, with Antichriſt:* by the confeſſion of *Bellarmine*. Therefore Antichriſt is now come. *But the name of the Romane Empire is not aboliſhed.* Neither ought it to be aboliſhed; for S. *Iohn* hath taught, that the ſixt head of the Sea-Beaſt, that is, the Empire, after it was deadly wounded ſhould bee cured and healed againe: not therefore to bee vtterly taken away and finiſhed, as they ſay, ſo that it retaine not the name of an Empire. Againe, hee ſets out the cauſe, why the ſecond Beaſt, that is, Antichriſt ſhould renew the image of the former Beaſt, that the whore might ſit vpon her, as I haue taught, and bee ſuſtained by her. And therefore the former Beaſt was not cleane to be taken away, leſt the latter being depriued of her ſtay, ſhould fall to the ground.

Ad Geront. de Monoga.

The ſixt head of the Sea-beaſt.

But how doth S. *Iohn* and S. *Paul* then agree? S. *Paul* ſaith, that the Emperour muſt be taken out of the way, that he might leaue Rome empty for Antichriſt, as the Papiſts expound it: Saint *Iohn* ſayth, that the whore ſitteth vpon the Beaſts backe, that is, the Emperour, that ſhe might be vpheld by him. How doe you reconcile theſe? will you ſay, if you vnderſtand S. *Paul* to ſpeake of the olde, and S. *Iohn* of the new Empire. S. *Paul* ſpeaketh of the Empire which hindred or detained, and of that onely, for ſo he ſaith, *He onely that now hindreth ſhall hinder, till it bee taken away.* The old Empire did hinder Antichriſt not the new. S. *Paul* therefore ſpake not of the new Empire, but of the olde. S.

An obiection anſwered.

The Empire renewed in the Weſt, to vphold the Pope.

Iohn ſpeaketh of the Empire that carrieth the Beaſt, that is ſo farre off from hindring it, that it doth rather vnderprop and vphold it. And to that purpoſe was the Empire renewed in the Weſt, that it might hold vp the Church of Rome. *S. Iohn* therefore doth not in this place ſpeake of the olde Empire, but of the new. But the Popiſh ſort, who thinke that not the Maieſtie onely, but the name of the Empire is to bee extinguiſhed, before Antichriſt come, doe ſeeme by obſcuring the propheſie with certaine contradictions to delude their Auditours. They ſay that the Romane Empire which now is, ſhall continue to the end of the world by the propheſie of *Daniel*, and the ſame men ſay, that it ſhall be diſſolued and diuided into tenne Kings (Very fooliſhly; they ſay it notwithſtanding) before Antichriſt come. As though tenne very potent Kingdomes could conſiſt of the naked name, and vaine title of an Emperour, or that that could bee ſaid of them, ſhould be vtterly aboliſhed before Antichriſt came, which by them is ſayd, ſhall continue till the end of the world. Wherein in the one, they ſeeme to follow the madnes of Epicurus, who ſeemes to make the world of moates, as theſe men make ten Kingdoms of words. For what is now the Romane Empire, but a meere word? In the other they ſhew their brains to be crackt, who ſay, that the Romane Empire that now is, ſhall continue to the worlds end, and yet ſhall bee vtterly ouerthrowen before the comming of Antichriſt, whom they ſay ſhall raigne three yeeres and a halfe before the end of the world. In them both they ſhew their notable impiety, who while they wrape and infold a moſt waighty propheſie of Antichriſt, within their impoſſibilities & contradictions they prophane Gods Word, and deceiue Gods Church. The ſumme of all is gathered by the Apoſtle, that the olde Empire is to be taken away, and to be diſſolued and diuided into tenne Kingdomes, before that Antichriſt ſhould come, that the new was to

be

be reſtored and repaired, being the image of the olde, vpon whoſe backe hee ſhould ſit and aduance himſelfe when he came.

CHAP. XXV.

How the old Empire was taken away.

THe olde Empire therefore whereof *S. Paul* ſpake which hindred the reuealing of Antichriſt, let vs conſider how it was taken out of the way: whereof we put two degrees. Firſt, when *Conſtantine* the Great, did tranſlate the ſeat of the Empire from Rome to Conſtantinople: the ſecond after the diuiſion of the Empire, into the *Eaſterne* and *Weſterne*, which did preſently weaken them both, and afterward diſſolued the *Weſterne*, which was properly the *Romane Empire*, it was firſt depriued (the Eaſterne I meane) of all the title and intereſt to Rome and Italy. The empty ſeat of the Empire, the Maieſty thereof diuided and diminiſhed, then firſt in the Weſt, and after in the Eaſt put out and ouerthrowen, wee ſay to bee the two degrees of the remooving of that obſtacle, which hindred the reuealing of Antichriſt, and his dominion in the city of Rome. I trip ouer the hiſtory briefely, they that will ſet faſter footing, may fetch it out of the fountaines themſelues, if they pleaſe.

Two degrees of the falling of the Empire.

I doe likewiſe ſet downe two degrees of the Reuelation of Antichriſt. One wherein he beganne to raigne, the other wherein hee beganne to bee acknowledged.

Two degrees of reuealing Antichriſt.

I note alſo two degrees of the Kingdome, when it tooke vpon it the cheefe gouernment of the vniuerſall Church, *Anno* 607. when he was called vniuerſall Biſhop by *Phocas* that *King-killer*, at that very time when *Mahomet* beganne, ſo that *Phocas* the murtherer, the Vniuerſall Biſhop, and wicked *Mahomet* may ſeeme to bee of one birth. The winde of falſe doctrine, and of Church-

When *Mahomet* began.

Church-ambition, did by ſtealth creep into the minds of certaine Biſhops, who, as *Socrates* is witneſſe, lifting vp themſelues aboue the limits of their Prieſthood, into ſtrange gouernment, did ſtriue about the primacie and ſuperiority ouer all Churches: and to that purpoſe *Zoſimus* and *Celeſtinus* did foyſt in a new deuiſed Canon of the counſell of *Neece*, detected and reiected by the Biſhops of Carthage. But that ſmall winde kept in, I know not how in the heart of the Church, it did not all breake out before *Boniface* the third had extorted that proud title from *Phocas* the Emperour, by his importunate entreaty.

Socrat. li. 7. c. 11

But yet Antichriſt was but a Pupill as it were in his nonage, not onely being ſubiect to the Emperour for a time, but the Emperours Vice-Gerent in the gouernment of Rauenna: by whom the election of the Pope firſt made by the Cleargie and people of Rome, was neceſſarily confirmed, vntill *Benedict* the ſecond obtained this priuiledge of the Emperour *Conſtantine* the fourth, *Pogonotus*, that the Pope ſhould be created without the confirmation of the Emperour. And then Antichriſt beganne to bee his owne man, liuing after his owne law, or rather without law, as the Apoſtle ſpeaks. Not long after, as *Boniface* the third did extoll himſelfe aboue all Biſhops; ſo *Gregorie* the ſecond vaunted, that hee was aboue the Emperour: *Gregorie* the third did ſpoyle *Leo* the third, being firſt excommunicated by *Gregory* the ſecond, becauſe hee went about to aboliſh images, did ſpoyle, I ſay, him of all his reuenues in Italy, and abſolued his ſubiects from their oath of fealty. And ſo took from him all the gouernment of the Weſt, as a Popiſh Authour doth teſtifie in his booke called, *The bundle of times*. At laſt, that we may not follow after the meane paſſages in the hiſtory ſeuerally, *Gregorie* the ſeueuth, like an Earth-quake, brake out and ſhattered both the Church and the Empire. For hee firſt ſettled the Popiſh gouernment, as *Auentinus* doth witneſſe;

723.

Faſciculus temporum.

727.

neſſe; which his ſucceſſours continued 450. yeeres in deſpite of the Emperours, ſo that they made the Emperour his vaſſall. After that Antichriſt was come to his height, being reuealed by his two degrees, and domineering in the Church, firſt be began to be acknowledged of many holy and learned men in particular: but from the time of *Gregorie* the ſeuenth, to the happy age of *Luther*, and then in generall Rome was acknowledged to be Babylon, the Pope Antichriſt in all the Reformed Churches. I am not ignorant that this aſſertion of the Reformed Church, of our owne men is thought doubtfull, of yours madde and doting, but if they doe ſeriouſly marke thoſe concluſions following, our men will feele that ſcruple taken from them, and your men a ſting faſtened in them. For thus I will diſpute from all the premiſſes.

To whomſoeuer all thoſe eſſentiall notes of Antichriſt ſet downe by bleſſed *Paul* and *Iohn*, do onely agree, he is onely that great Antichriſt.

But all thoſe eſſentiall notes do agree to the Pope of Rome onely.

Therefore the Pope of Rome onely is that great Antichriſt.

CHAP. XXVI.

A recapitulation of that which went before.

NOw that the aſſumption may plainely appeare, we will ſet out, as in one view, all thoſe propoſitions ſhortly, which haue beene before more largely and ſoundly concluded. I tolde you firſt what Antichriſt was.

1. That Antichriſt is not one ſingular and indiuiduall perſon, but a ſtate and a ſucceſſion of perſons. *Chap. 3.*

2. That hee is in a conterfeit ſhew, a Vicar or Vicegerent, in preſumption a fellow-mate, in purpoſe an *Chap. 4.*

aduerſary. Afterward of what kinde Antichriſt was.

Chap. 5. 3. That Antichriſt is the head of a generall Apoſtaſie from the faith.

Chap. 6. 4. That Antichriſt is an Apoſtaticall Chriſtian, and an vniuerſall Biſhop.

5. That Antichriſt is not an outward and a profeſſed: but an homebred and hypocriticall aduerſary.

6. That Antichriſt is ſubtill, denying Chriſt indirectly.

Chap. 7. 7. Hee that ſits in the Temple of God, as God, and makes a ſhew as if he were God, the ſame is Antichriſt.

8. Hee that lifts vp himſelfe aboue all that is called God, or ſoueraignty aboue the Angels in Heauen, aboue Princes on the earth, aboue holy things in the Church, the ſame is Antichriſt.

Chap. 8. 9. 10. 9. He that taketh away the natures, properties, offices, benefits of Chriſt, by conſequent, and indirectly is Antichriſt.

Chap. 11. I haue ſhewed what kinde of kingdome and attendance belongs to Antichriſt.

10. Antichriſt is the key-keeper of hell.

11. Antichriſt is the head of that ſmoaky and dark kingdome.

Chap. 12. 13. 12. *Abaddon* or *Apollyon* is the King of the Locuſts. i. Antichriſt is the eldeſt ſonne of the Diuell.

Chap. 14. I ſhewed what the Beaſt doth that riſeth out of the earth.

13. That Antichriſt is the ſonne of the earth.

14. That Antichriſt hath two hornes of a Lambe, but vttereth the voyce of the Dragon.

15. He that ſheweth all the power of the firſt Beaſt in his ſight is Antichriſt.

16. The image of the firſt Beaſt is Antichriſt.

17. He that compelleth men to adore the image of the firſt Beaſt is Antichriſt.

Chap. 15. 18. The reſtorer of the old Rom. Empire is Antichriſt.

Chap. 16. 19. Hee that commeth with lying ſignes and wonders, is Antichriſt.

20. The

20 The ſeauenth King of the Romaine or Latine Empire is Antichriſt. *Chap.* 17.

21 He that compelleth all vnder his rule to take on them the Character and name of the beaſt, and the number of his name, and the number of a man is Antichriſt, I haue ſhewed where he ſits. 1.

22 Who ſo ſitteth in that imperiall city ſcituated on 7. hills, and 7. kingly formes of gouernment, neere to the bankes of Tyber, and is a Latine Biſhoppe, and poſſeſſeth *Peters* chaire, and is called moſt holy Pope, is Antichriſt. *Chap.* 19.

23 Whoſe ſeat is myſticall *Babylon, i: Rome* in name Chriſtian and Biſhoply, the ſame is Antichriſt.

24 Who ſo ſitteth vpon the whore that is blaſphemous, idolatrous, luſtfull, proud, ſelling ſoules, bloody, and is the ſame in all things for wit and diſpoſition is Antichriſt. *Chap.* 20

I haue ſhewed at what time he is reuealed.

26 He that after the fall of the Romane Empire, and the departure of the Romane Emperour out of the city of Rome, ſitteth gouerning in the city of Rome, being made the temple and the Church of God, is Antichriſt.

None of all theſe notes belong to *Luther*, very few of them to the Turke. But to the Pope of *Rome*, both euery of them ſeuerally, and all of them ioyntly, and to him alone as it is euidently proued before.

Therefore the Pope of Rome only is that great Antichriſt. You haue *Paul* the fift, a glaſſe wherein you may behold all your ſelfe: but that you haue certaine about you more deſirous of your momentany reputation then your eternall ſaluation, who haue caſt a certain miſt vpon the Glaſſe, that you might not know your ſelfe therein. To whom I thinke good breefly to anſwere.

CHAP. XXVII.

Wherein is shewed what kinde of one Antichrist is not.

VVE haue shewed what kinde of one Antichrist is: now what kinde of one he is not let vs likewise set downe.

Although that which is straight is the rule both of it selfe and that which is crooked, as the Philosopher well said, yet let vs yeeld so much to our Aduersaries either ignorance or obstinacie, that as wee haue brought out the true and right notes of Antichrist, out of the text of Scripture, so wee may refute the false and fained proceeding out of the braine of man.

Bellarmine writes honestly, that *the opinions of the Fathers about Antichrist, which cannot be prooued out of the Scriptures, are not to be held as certaine truths, or to bee beleeued as matter of faith.* I would hee would follow his owne rule, we should sooner agree among our selues. And he hath reiected some of their fables in this cause, the Scripture being his guide: but I thinke hee refused other mens deuises herein, that with greater authoritie he might shew foorth his owne.

Some of them as false and absurd, others as more probable, but false for all that, both of them he doth reiect. Why so I pray? Because they cannot be prooued out of the Scripture. Who would not thinke that this man dealeth with vs in good sooth.

Of the generation of Antichrist.

1 *Antichrist is not as he saith borne of a Virgin.*
2 *He is not the Deuill as* Hypolitus *thought.*
3 *He is not a Deuill incarnate.*
4 *He is not* Nero *brought to life againe.*

These opinions saith he are absurde. Others are more probable, neither true.

1 *Antichrist is not a bastard,* as *Damascen* said.

2 *He*

2 *He is not of the Tribe of Dan, as 12. Fathers do thinke and all Papists almost besides Bellarmine.*

Do you not see *Paul* the 5. how your *Bellarmine* reiecteth twelue Fathers in this cause? and giues his own side the slippe? He denieth the old Tribe of Antichrist, we looke he should deny his Countrey anone. Hee denieth him to be of *Dan*: by and by he will deny him to be a *Iew*. For as for the Tribe of *Dan*, *Bellarmine* alloweth *Hyeromes* opinion. Why? *This cannot, saith hee be prooued out of the Scripture.* Although for the Tribe, diuers Papists bring texts as probable as *Bellarmine* doth for the nation. But those this plaine dealing man forsooth hath reiected. Doe you not see how your men disagree in this matter, that you may no more tell our men of their disagreements.

CHAP. XXVIII.

Of the Nation, Religion, Office, and seat of ANTICHRIST.

BVT *Antichrist*, saith he, *shall be by Nation a Iew, by Religion circumcised, and for a time a keeper of the Sabboth: by his office Messias, for he shall especially come for the Iewes sake, and shall be accepted of them for Messias: and he shall sit at Ierusalem in the Temple of God, reedified by himselfe.*

A lyer must beare a memorie.

Messias of the Iewes, saith he, *shall come not in his owne name, but in Gods name.* So *Bellarmine.*

But Antichrist shall come not in Gods name, but in his owne, saith *Bellarmine.*

Bellarmines contradiction.

Antichrist therefore is not the Messias of the *Iewes*. But he proueth out of two places of the Scripture that Antichrist is the Messias of the *Iewes*, one, *if another shall come in his owne name* saith Christ. *Ioh. 5. him you shall receiue.* Whereout of a compound supposition of

an indefinite perſon *if another*, hee doth inferre a ſimple propoſition definitely, that is that Antichriſt *abſurdly*, nor well applied to the purpoſe. Which ſets downe that *that Antichriſt ſhall come a little before the end of the world.* Thoſe *Iewes* therefore, whom Chriſt ſpake to then aliue now dead, could not receiue Antichriſt for Meſſias. Vnleſſe peraduenture as he tells vs *Enoch* and *Elias* ſhall returne before the end who ſhall reſiſt Antichriſt, ſo he imagines the *Iewes* that Chriſt ſpake to ſhall riſe againe before the generall reſurrection to receiue Antichriſt. But ſee how vntowardly the parts of this tale hangs together. For he ſaith, *That Enoch and Elias ſhould be killed of Antichriſt, and after three daies and a halfe liue againe: and that it ſhall come to paſſe afterward, that the Iewes being conuerted by that miracle ſhall kill their Meſſias in the mount olive, and ſhall returne to Chriſt, who ſhall come 45. daies after.* Which dreame of his he refuteth in another place which he bringeth. The Apoſtle ſaith that to them who receiue not the loue of the truth, to their ſaluation, God will ſend the working of error, to beleeue lies, and ſo to be iudged with the iudgement of condemnation 2. *Theſſ.* 2. 9. *Wo be to thoſe*, ſaith he, *who haue not receiued Chriſt, The Iewes.* Although the Apoſtle ſaith not, who receiued not the truth 1. Chriſt, but who receiued not the loue of the truth: as falſe Chriſtians. But how ſhall God puniſh thoſe *Iewes*? God ſhall ſend vpon them the working of error, that they might beleeue a lye 1: Antichriſt, and ſhould bee damned. Therefore *the Iewes ſhall receiue Antichriſt* for Meſſias.

A great abſurdity.

But *Bellarmine* doth affirme *that the Iewes ſhall bee conuerted by Enoch and Elias, and therefore ſhall bee ſaued.* The Apoſtle ſpeaketh of men reiecting Chriſt, and therefore to be condemned, he ſpeakes not therefore of the *Iewes. But the Apoſtle ſaith that Antichriſt is ſent to them, who would not receiue Chriſt, which of the Iewes is true, of the Chriſtians falſe.* Yea he ſaith that he is ſent to ſeduce thoſe who haue not receiued the loue of truth,

which

which doth well agree with the Papiſts thoſe falſe-chriſtians. Who although they receiue Chriſt, receiue not the loue of Chriſt. But the Apoſtle ſpeaketh of the time paſt. *Who haue not receiued the loue of truth, not in the future; Therefore he vnderſtandeth the Iewes, who before the Apoſtle wrote this, refuſed to beleeue the preaching of Chriſt and his Apoſtles.* But the Apoſtle ſpeaking of the ſinne and puniſhment of Antichriſtians, which preſuppoſeth a ſinne going before, did expreſſe their ſinne in the pretertenſe, which is not to be referred to the time of the Epiſtle which *Paul* writ, but to the time of the puniſhment which he enioyned. But if the Ieſuite doe vrge the pretertenſe ſo farre, as if the Apoſtle ſhould vnderſtand, that Antichriſt ſhould be receiued of them only, who had reiected Chriſt before that time, hee muſt hold that he muſt be receiued of them in the end of the world who were dead a thouſand fiue hundred yeares before. And is not this a worthy demonſtration, whereby he proueth that Antichriſt ſhall bee in Office the Meſſias of the *Iewes*, to be receiued of them in the end of the world? whence as one error begets another, he concludeth *that he is by nation a Iew, by Religion circumciſed &c.* I haue wonne it now that Antichriſt is an Apoſtata-chriſtian. It followeth therefore that hee can by no meanes bee an Infidell *Iew*, who as yet was not come to Chriſt. I prooued that hee was an inward and hypocriticall enemy who denied Chriſt ſecretly & indirectly. It followeth then that the *Iew* no waies can be an outward and profeſſed enemy who denieth Chriſt directly and plainely. I conclude both out of the Scripture and out of the fathers, that Antichriſt was to ſit in the Temple of God that was in the Church. And therefore that Antichriſt was not to ſit in the temple of *Ieruſalem*. *Hierome* with many other Fathers haue determined. And yet this *Pythagoras* who thinks that his *he ſaid* ſo will ſatisfie fooles, doth boldly affirme *that he ſhall ſit in the Temple of Ieruſalem to be builded againe*

The Papiſt receiue Chriſt but not the loue of *Chriſt*.

A popiſh abſurdity.

by

Bellarmine fighteth with himselfe.

by him. Wherein see I pray you how hee fighteth with himselfe.

The temple reedified of Antichrist is *the Temple of the Deuill.*

But Antichrist shall sit saith he *in a Temple reedified by himselfe.*

Therefore he shall sit in the Temple of the deuill not therefore in the Temple of God. Vnlesse happily he will change the temple of God into the temple of the Deuill. Besides that, *Antichrist shall sit at Rome, as the Rhemists themselues confesse.* Not therefore at *Ierusalem*, vnlesse peraduenture *Ierusalem* moued out of her place shall passe ouer to *Rome.* Which perchance they can bring to passe, who change the three wisemen of the east into 3. Kings of *Sheba* in the west. For *Sheba* stands west from the citie *Ierusalem*, and *Chaldee* whence they came stands east. I cannot see therefore but by the same power, they may as well carry *Ierusalem* to *Rome* as turne the east into the west. I haue euicted before euen by the confession of the Aduersarie: *That Rome is the seat and citie of Antichrist*, and yet they proue by a strang kinde of Logicke, that *Ierusalem* is the seat of Antichrist. *For where Gods two witnesses (saith he) are killed of Antichrist, there is the seat of Antichrist: But those two witnesses shall be killed by Antichrist at Ierusalem: Therefore Antichrist his seat is at Ierusalem.* He takes the proposition for granted, which for all that standes in great neede of proffe. For *whereseuer Antichrist shall kill 2. witnesses of God, that there he shall haue his seat.* No more then if some great Prince such an one as they would haue Antichrist to be, should there be said to haue the seat of his Empire, whereseuer his authoritie was of power to kill his enemies.

The Papists alter east from weast.

Apoc. 11.7.

Do you not know that Kings haue stretcht-out hands? Tiberius hand stretcht out it selfe as farre as *Ierusalem* to crucifie Christ, though he sate at *Rome.* Antichrist hath a long hand; whose hand reacheth farther to kill Gods

two

two witnesses, then where he sits; not euer where Antichrist rageth there he sitteth. The proposition then generally taken is false, particularly vnderstood is a paralogisme. The assumption also is very false: for the holy Ghost doth call not Ierusalem but Rome, or rather the Rom: Empire, that great Citie in whose streets the bodies of those two witnesses shall lye slaine: and that great Citie is called spiritually *Sodome* and *Egipt*, where our Lord was crucified. *Hierusalem* aboue is called the holy Citie after Christ his passion, how then here is it spiritually called *Sodome* and *Egipt*? as *Hierom* writes to *Marcella*. Ierusalem is alway taken in the Apocalyps for the holy Citie, Rome for the great Citie, which hath the gouernment ouer the Kings of the earth, which cannot agree with Ierusalem. Besides, the word spiritually toucheth Rome very neere: for as Rome is mystically Babylon, so it is spiritually Sodome and Egipt. Sodome for her pride and vncleannesse; Egipt for her idolatrie and crueltie against the Saints; for who is so blinde that can not see that Rome is the chappell of Idolls, the stewes of lust, the queene of pride, the shambles of Saints, and the den of King-killers; and therefore shee is truly spirituall Sodom and Egipt.

Apoc: 11.8. Ierusalem in the Apocalyps taken for the holy Citie alwaies.

Rome compared to Babylon, Sodom and Egypt.

But where our Lord was crucified, there Gods two witnesses were murthered by Antichrist.

But not at Rome, but at Ierusalem he was crucified.

Therefore not at Rome but at Ierusalem those two witnesses shall be killed.

Christ how crucified at Rome.

We denie the assumption. At Rome in that great Citie, that is, in the Romane Empire, our Lord was crucified. First, because by the commandement and authoritie of the Rom: Empire Christ himselfe was crucified, as the *Rhemists* doe confesse. Secondly, because Christ in his members is often crucified at Rome. Thirdly, he was not crucified within Ierusalem but without, as *S. Paul* witnesseth to the Heb: cap: 13. v. 12. Lastly, because Ierusalem before the Apocalyps, which was extant about

Apoc. 17.18.

the end of *Domitian*, being vtterly ouerthrowne, together with their Temple, was neuer to be built againe, as we haue formerly euicted out of the prophecie of *Daniel*, who ſaith, *that the deſolation of the Temple and Citie ſhall continue vntill the end of the world*, as *Hierom* expounds out of the words of Chriſt. Neither doe the friuolous anſwers of *Bellarmine* much trouble me, *wherewith he preſumes* (as he writeth) *that Daniel would haue ſaid ſomething that he doth not ſay:* as if hee could not ſay what he would, and therefore he faines that the Prophet ſpake thus: *Either that the Temple ſhould not be reedified till a litle before the end of the world:* or elſe *as it was deſolated before it was reedified: ſo the abomination of deſolation, i. Antichriſt, ſhould remaine in the ſame reedified to the end of the world; or elſe that it ſhould neuer be fully built againe, but that Antichriſt ſhould ſit in the Temple begun and not finiſhed.* Ieruſalem is wholy the figure of the Chriſtian Church, which after it was built vp by the preaching of the Goſpell among the Gentiles, there was an end both of the Citie and Temple of Ieruſalem, as Chriſt prophecied, Daniels beſt Interpreter: who foretold the abomination of deſolation, that is the abominable and deſolate winges, (vnderſtanding the Eagles and the Legions of the Romanes, as *Luke* expounderh) ſhould bring a finall deſtruction to the Citie and Temple, ſo that the deſolation of them both ſhould continue to the end of the world, as Chriſt explaineth, foreſhewing that Ieruſalem being ouerthrowne of the Romanes, ſhall be troden vnder foote of the Gentiles, till the times of the Gentiles be fulfilled, i. till hee ſhall come to iudgement, which is deſcribed in the next words. So that the bounds of the Chriſtian Church being enlarged, the Citie and Temple ſhould haue their laſt end by the teſtimonie of Chriſt: for the truth appearing, the type faded away. So that the primitiue Church beleeued that Ieruſalem was turned into eternall aſhes; and *Hierom* calleth the opinion of ſome, who

Ieruſalem the figure of the Chriſtian Church.

Matth: 24.14.

What is ment by the abomination of deſolation.

Luc: 21. 22, 23, 24.

Ad Marcel.

who thought the Temple ſhould be reſtored, *a meere Iewiſh fable.* Therefore *Bellarmine*, in *Hieroms* iudgement, who dreames of the reſtoring of the Temple, is not a *Chriſtian Doctor*, but a *Iewiſh Babler.* Vnleſſe hee be worſe to be thought of, who with *Iulian* the Apoſtata will faſten a lye vpon Chriſt, while together with him he will as it were carrie ſtones to the building of it: he in a mocke to Chriſt, this in the honor of Antichriſt: That *Bellarmine* may feare fire from heauen to diſturbe the worke, which as the ſtorie reporteth, *Iulian* ſuffred. One thing I greatly feare, that Antichriſt will not take it in good part, that ſuch a mightie Monarch of the world, as he is like to be, muſt ſit in a Temple builded in part. *Cicero* did pretily ſet out the praiſe of the Capitol, wherein *Latine Iupiter* doth reſide, that the roofe was not onely good for vſe and neceſſitie, but for ornament and beauty: that although the Capitoll were builded vp as high as the heauen where the raine was not engendred, yet it would haue no name, if it had no roofe. But *Bellarmine*, although he caried morter and ſtone to the Temple of *Ieruſalem* by the helpe of *Antichriſt*, wherein ſo great a Prince ſhould ſit, ſo farre of he was for tendring his Maſters honour, that he did not ſupply neceſſitie: for hee left the Temple with out beames or roofe, hee left it on the earth, where many ſhowres doe gather, many ſtormes doe ſodenly fall, that he may ſeeme to haue expoſed the great Prince to the pleaſure of the vnmercifull heauen in the middeſt of his ſtately Palace.

Bellarmine and *Julian* alike.

Theodoret. lib. 3 cap. 20. Sozom. lib. 5. cap. vlt. Cic. de orat 3.

But let vs make vp the reſt of the tale of this imagined Prince gouerning in an imagined place. For hee addeth many things of his kingdom and his victories, whereof the Scripture hath not one word.

It is a very conceited dreame that is fetcht out of *Daniel* miſ-vnderſtood; who prophecied of *Antiochus Epiphanes* the ſonne of great *Antiochus*, the brother of *Seleucus Philopater*, the ſucceſſor of that nameleſſe braſt,

beaſt, the tenth horne literally and properly as of nine others which went before, cap. 11. which *Bellarmine* himſelfe confeſſeth, and yet concludeth

1. *That Antichriſt riſing out of a moſt baſe ſtocke, by fraud and guile ſhall obteyne the kingdom of the Iewes.*

2. *That he ſhall fight with three Kings, of Ægipt, Lybia and Ethiopia, and ſhall poſſeſſe their kingdomes themſelues being vanquiſhed.* which was not true of Antiochus himſelfe being the figure of Antichriſt.

3. *That he ſhall make captiue ſeuen other Kings, and ſhall enioy the Monarchie of the whole world.* O noble conqueror, to be preferred before all the *Pompeis, Cæſars,* and *Alexanders,* who ſhall doe ſo great acts in the compaſſe of three yeeres and a halfe.

4. *With his mightie armie he ſhall perſecute the Chriſtians, and theſe be the warres of Gog and Magog.*

Antiochus & Antichriſt vnlike: to make them the ſame many abſurdities do follow.

Doe you thinke theſe to be the oracles of the Scriptures, or Bellarmines owne dreames? grant that *Antiochus* was *Antichriſts* type in many things. what then? if we ſhould apply all thoſe things, which were proper to the perſon of *Antiochus* to *Antichriſt*, in reſpect whereof he was not the type of Antichriſt, and ſhall inferre from them not the like but the ſame thing. Let *Antiochus* be fetcht out of hell, and let his ſoule paſſe into Antichriſt, that he may performe all thoſe things. And although Antichriſt be a moſt vilde beaſt, as *Antiochus*, yet he muſt come not out of a moſt vilde, but a moſt honorable ſtocke, that he the ſonne of *Antiochus* the Great, the brother of *Seleucus Philopater*, and ſucceſſor in the kingdome of Syria, as *Antiochus* is plainly ſet downe by *Daniel* cap: 11. v. 21. in whoſe place one that is very vilde ſhall ariſe. *Platoes* great yeere muſt returne againe, that *Antiochus* againe muſt be an hoſtage at Rome before he come to his kingdome, and kill his Nephew *Demetrius*, as *Richard* the third King of *England* did, and make three voyages into *Egipt.*

And great Achilles muſt be ſent againe to Troy.

Let

Let *Antiochus* make warre againe, let him in his returne plague the *Iewes*, and let *Antichriſt* do all the acts of *Antiochus*, which *Daniel* the Prophet doth ſo liuely deſcribe, that to *Porphery* who knew not with what ſpirit he wrote, he ſeemeth to haue compiled an hiſtorie rather then a prophecie, whereof more hereafter. Now let vs purſue the reſt of the pretty paſſages of this tale.

Enoch and Elias muſt come againe from heauen to earth, to wit, thoſe two witneſſes, who preach the Goſpell in their owne perſons, and fighting with Antichriſt ſhall be killed by him, and ſhall riſe againe after three daies and a halfe. and the reſt which out of the 11 of the Apocalyps, they miſerably by force preſſe out, by wringing the letter, ſo that they ſeeme to play the Iewes in no place more. Although in that place neither *Enoch*, nor *Elias*, nor *Antichriſt*, as certaine learned men thinke is vnderſtood: for the beaſt that makes warre againſt theſe witneſſes of God, is ſaid to aſcend out of hell, which ſeemes to be the firſt beaſt, which is ſaid to riſe out of the ſea, cap: 13. v. 1. when as the ſecond is ſaid to riſe out of the earth. Againe, the floore of the Church is ſaid to be giuen ouer to be trampled on by the Gentiles 42 monthes v: 2. which time is aſſigned to the perſecution of the firſt beaſt, cap: 13. v. 5. Againe it is to be troden on by the Gentiles not the Iewes, whoſe Prince Antichriſt is faigned to be. Now they which preciſely take the two witneſſes to be two men, could neuer yet agree among themſelues about the perſons. Some that they were *Elias* and *Moſes*: ſome *Elias* and *Elizeus*: ſome not *Elias* but *Ieremie*: others together with *Elias* and *Moſes* thinke that *Iohn* the Diuine is added as a witneſſe aboue number; of *Enoch* none of the Fathers make any reckoning: of the two Teſtaments, as two witneſſes, and the diuers ſincere Interpreters of the two Teſtaments, who expound the place, they doe more eaſily ſhift themſelues, as it ſhall be vnderſtood afterward; who being

The ſecond beaſt miſtaken for the firſt.

The two witneſſes Apoc. 11. not agreed on.

clad with sackcloth, in great sorrow and griefe did preach repentance to the Gentiles, at whose hands in steed of reward, they receiued most cruell death. The cruell persecution of the first beast, wherein they deuoured the most faithfull witnesses of God, lasted 294 yeeres, which made the 42 mouthes, according to *Daniels* weekes; whereof more anon. Neither did God suffer his witnesses to die vnreuenged, if wee compare the storie to the Prophecie. For God did punish those bloody Emperors for his two witnesses sake, so that the Nations were consumed by sharpe and quicke diseases growing by long drought, and too great heat of the Sunne, which bred such plagues, that often deuoured whole Cities, and consumed whole armies. So happily the two witnesses may be said to haue shut heauen that it should not raine, and to haue opened it that it should raine, whenas by the prayers of the Christian Legion, the Armie of the Pagan Emperour being enuironed by the *Quadi*, being presently like to perish for want of water, obteyned a plentifull showre from heauen: while the hoste of their enemies perished, being stricken with thundring and lightning from heauen: whereupon it was called the thundring Legion of the Christians. And when as the witnesses of God being so vnworthily and cruelly dealt withall, threaten eternall fire vpon the wicked Gentiles, and did perhaps foretell that fire should come from heauen, whereby Cities and Camps were deuoured, may they not be said after a sort to cast out fire out of their mouthes, to consume their enemies? And when as Gods cruell enemies the Emperors, did destroy one another by mutuall warre, and committed such massacres by sea and land, that they seemed to turne whole fields and riuers into blood, might not God seeme according to the Prophecie, most iustly to haue reuenged the wrongs of his witnesses? especially when he raised other witnesses, as *Phenixes* out of their ashes, who should beare witnes to the truth.

Persecution committed.

Persecution reuenged.

☞

And

and ſo Gods two witneſſes in ſingular perſons, may ſeeme to riſe againe in a ſucceſſion. And becauſe not onely the triumphant Church, but the militant alſo is often called heauen, both in the Apocalyps, and in the Scripture elſewhere, therefore when the witneſſes of God had built againe the Temple of God out of theſe ruines and reliques, ſo, as the Prophet ſpeaketh: they ſeemed to aſcend vp, and to bee in beauen. But if any thinke it conuenient to expound this place of the perſecution of Antichriſt, which did liuely expreſſe the cruelty of the firſt Beaſt, and of thoſe Antichriſtians, which did moſt cruelly perſecute the Church in theſe latter ages, for the ſpace of 494. yeeres, I will not greatly ſtriue againſt them: when *as they did play the Gentiles vnder the name of Chriſt*, as *Tertullian* ſpeaketh. Onely I ſhew what other learned men haue probably thought, without preiudice to them that thinke otherwiſe. But all that I haue ſayd, is refuted of the Aduerſaries in 3. words: for thus they cry out, Antichriſt is not yet come: and they call all things to queſtion, whether there be Antichriſt, which if you pleaſe we ſtill diſcuſſe in the laſt place.

The Church called heauen.

CHAP. XXIX.

Wherein it is diſputed, whether Antichriſt be, that is, whether hee bee come.

THat Antichriſt is foreſhewed in the Scripture it is euident enough: now whether he be to be ſhewed in the world, it ſhall yet further appeare, when wee ſhall haue diſcuſſed whether he be come or no.

Of

Of this comming *Bellarmin* giues ſixe tokens.

- Tow going before.
  1. The Preaching of the Goſpell ouer the whole world.
  2. The ſubuerſion and deſolation of the Romane Empire, ſo that the very name remaine not.
- Two accompanying.
  3. The preaching of *Enoch* and *Elias*.
  4. The moſt greeuous and publike perſecution of the Church, which ſhall clean take away the publike worſhip of God.
- Two following.
  5. The continuance of the Kingdome of Antichriſt for three yeeres and an halfe.
  6. The deſtruction of the world 45. dayes after.

Out of the firſt token thus he diſputeth:

If the Goſpell be not as yet preached ouer the whole world, Antichriſt is not yet come.

The firſt is true. Therefore the ſecond is true.

The first note whether the Goſpell haue bin preached.

The conſequent of the propoſition he prooueth out of the words of Chriſt, Matth. 24. ver. 14. *The Goſpell of the Kingdome ſhall bee preached in all the world, that it may be a teſtimonie to all nations*, ſaith Chriſt: but he ſaith not, that then Antichriſt ſhall come: but then ſhall the end come, that is, either the end of the world, as *Bellarmine* thinkes, or the raſing of Ieruſalem, as wee haue euicted. But grant that the end of the world is vnderſtood by thoſe words: yet vnleſſe *Bellarmine* will take that for granted, which is in controuerſie, that Antichriſt ſhall not come before the end of the world: which we moſt ſtifly doe deny, this expoſition can help

Bellarmine

Bellarmine nothing at all. But what if the place be to be vnderſtood not of the end of the world, but of the deſtruction of Ieruſalem, it will auaile him much leſſe. Heere therefore firſt I oppoſe *Chryſoſtome* againſt *Bellarmine*, which interprets the place not of the end of the world, but of the deſtruction of Ieruſalem, which the context of the place doth conuince: for firſt Chriſt anſwers to his Diſciples, to whom he had ſayd, it ſhould come to paſſe that the city and the Temple ſhould bee vtterly ouerthrowen, ſo that a ſtone ſhould not bee left vpon a ſtone, Firſt, I ſay, anſwers them about the ouerthrow of Ieruſalem, which they thought ſhould haue ſtood for euer. They asking him, Tell vs when theſe things ſhall be? that is, when ſhall the Temple bee deſtroyed, and afterward they aske him of the end of the world, and of his comming to iudgement. The parts of the queſtion are therefore double, firſt of the deſtruction of Ieruſalem, the ſecond of the end of the world: which they thought ſhould not continue longer then Ieruſalem. To the firſt Chriſt anſwers firſt from ver. 4. to the 23. To the ſecond he anſwers from the 23. to the 42. And firſt Chriſt fore-ſheweth the calamities which went before the deſtruction, to the fifteenth verſe, in that verſe hee expounds the deſtruction fore-tolde by *Daniel*. But if any body thinke that the abomination of deſolation, ſtanding in the holy place, be to be taken by an anologie for the ſitting of Antichriſt in the Church, I will not gaine ſay it; but if hee expound it properly, and to the lettter, hee ſhall not haue onely *Chryſoſtome* and *Luke*, but Chriſt himſelfe gaine-ſaying him. Among other calamities which were before the deſtruction of Ieruſalem, he fore-ſhewed two ſpirituall ones eſpecially: a ſeducing of falſe Prophets, a defection of the people. Chriſt doth therefore forewarne and comfort his Diſciples: hee forewarneth them that they beware of falſe Prophets: hee comforts them with a double promiſe, one of eternall ſaluation verſ. 13. if

The deſtruction of Ieruſalem taken for the end of the world by Papiſts.

The 24. of Matthew expounded.

Verſ. 2.

Verſ. 3.

Verſ. 4. to 23.

Ver. 23. to the 42.

Verſ. 13.

they ſhall hold out to the end: another of a proſperous ſucceſſe, which their miniſtery by ſpreading the Goſpell ouer all the world, ſhall haue before Ieruſalem be vtterly ouerthrowen. That it might be a witneſſe to euery nation, that the Church ſhall endure when Ieruſalem ſhall bee deſtroyed, whoſe bounds the Apoſtles and their Diſciples by the preaching of the Goſpell, before the deſtruction of Ieruſalem had extended ouer all nations, both Gentiles and Iewes. Neither is it to bee thought, that Chriſt had confounded all theſe propheſies in the handling of them, that he might not nouriſh an errour, which the Diſciples had conceiued of the continuance of Ieruſalem till the end of the world.

Verſ. 15. Therefore after hee had verſ. 15. deſcribed her ouerthrow, he adioyned both counſell and comfort: counſell the ver. 16. 17. 18. 19. 20. that they that were in Iury ſhould ſhift for themſelues by ſpeedy flight, and that women great with childe ſhould pray that their flight bee not in the winter, or on the Sabbaoth day. Comfort, wherin he promiſeth that for the Elect Iewes ſake, the time of the ſiege ſhall be ſhortned, and that otherwiſe no Iew ſhould eſcape as *Chryſoſtome* expounds the 22. verſe. This expoſition of *Chryſoſtome* is notably confirmed by the collation of *Luke* with *Matthew*. For as in Matth. 24. 15. Chriſt doth propound thoſe words out of *Daniel*, When you ſhall ſee the abomination of deſolation (which *Daniel* cals the abominable wings deſolating) to ſtand in the holy place, Luc. cap. 21. 20. expounds it thus. When you ſhall ſee Ieruſalem enuironed with armies, which *Daniel* termes abominable wings, then vnderſtand that the deſolation and deſtruction is at hand, both to the holy city and the holy Temple: and hee warneth the Iewes that they auoyd theſe calamities hanging ouer their heads, with flying away verſ. 23, 24. But whereas Chriſt, Matth. verſ. 23. begins to propheſie of the end of the world, and of his comming to iudgement, verſ. 34.

Verſ. 16. 17. 18. 19. 20.

What the abomination of deſolation in *Daniel* meaneth.

Verſ. 23.

Verſ. 34.

where

where there ſeemeth to be the greateſt mixtures of ech of the propheſies, hee ſpeaketh ſo diſtinctly when hee foreſheweth the ſignes ſeuerally going before the deſtruction of Ieruſalem, and the end of the world, that he defines a certaine time of the one, and leaueth the other vncertaine. Of that: verily I ſay vnto you, this generation ſhall not paſſe away, before all thoſe things be fulfilled, (pointing his finger at Ieruſalem, as hee ſate vpon the Mount of Oliues. But of this, i. of the end of the world, as he noteth the certainty of the thing, ſo the vncertainty of the houre and the day, which neither any Angell, or the ſonne of man knew, but the father alone. By which the conſequence of *Bellarmines* propoſition is found out to be very vaine and fooliſh: which ſets, *The preaching of the word diſperſed ouer the whole world, out of thoſe verſes, to be the ſigne forerunning the comming of Antichriſt:* againſt the literall ſenſe of the prophcſie moſt cleerely ſet downe, not onely by *Chryſoſtome*, but by Chriſt himſelfe, *Luke* being the interpreter. You ſee the inconſequence of the propoſition, now marke the falſhood of the aſſumption (*But the Goſpell is not preached ouer all the world*) as *Paul* Coloſſ. 1. verſ. 6. ſaith, that the Goſpell was preacht in all the world in his time, and therfore before the deſtruction of Ieruſalem, which hapned two yeeres after the Apoſtles death, as *Euſebius* writeth lib 4. and the Apoſtle addes, that the Goſpell came ſo into the wolrd, that it brought forth fruit. *True* (ſaith *Bellarmine*) *The Goſpell was virtually*, then in the whole world, but not *actually*: No? How then could it bring foorth fruite, if it were not in the whole world actually? but the Apoſtle there ſpeaketh more ſignificantly verſ. 23. That the Goſpell was preached to euery creature vnder heauen. Whom ſhall we beleeue *Paul* or *Bellarmine*, the Apoſtle or the Cardinall? Their ſound is gone thorough the whole world, ſaith the Apoſtle, that is, ſhall goe out, ſaith *Bellarmine*. But *Chryſoſtome* by the ſame teſtimonies of the Apoſtle,

The vncertaine certainty of the end of the world.

14 15.

The Goſpell preached in the world.

doth prooue that *the propheſie of Chriſt was then fulfilled, the Goſpell was preached all ouer the world, before the deſtruction of Ieruſalem.* So by Fame the Goſpell could come to all nations, ſaith *Bellarmine*, not by ſeueral preachings. *Paul* ſaith not the report of the Goſpell in all lands, but that their fruit by their preaching was diſperſed, which could not bee without Preachers. Yet by the whole world, euery little and obſcure corner of the world is not meant, but the greateſt part of the knowen and habitable world, Luc. 2. 1. Neither by all nations, are ment all ſeueral nations, but all in generall, that is, both Iewes an Gentiles. For in this place as elſewhere, there is an oppoſition betweene all Nations and the Iewes. At that time the Goſpell was onely heard of in Iury, wherein the Church at that time was encloſed; but the partition-wall being broken downe, and the hedge being broken vp, it made ſuch a ſound euery way, with ſuch a number of Preachers, and with ſuch admirable efficacy of preaching, that it is eaſie to be beleeued that the ſound of the Goſpell could goe into all lands within the compaſſe of forty yeeres, for ſo many yeeres at the leaſt, came betweene the propheſie expounded and fulfilled. Laſtly, although it was preached to all, it was not receiued of all, therefore left as a teſtimony to all nations, that being offered to all, and reiected of ſome, it might make them inexcuſable. Doe you not ſee the fooliſh conſequence of *Bellarmines* propoſition, and the apparant vntruth of his aſſumption? Therfore I do retort the argument vpon him thus, Chriſt himſelfe propheſying, *Paul* interpreting, and *Chryſoſtome* aſſiſting.

Chryſoſt. homil. in Matth. 24.

The Goſpell was preached in all the world before the ſacking of Ieruſalem.

Therfore by the conſent of *Bellarmin* Antichriſt is already come. And *Caluine* ſeems to me with very deep iudgement to ſet the vniuerſall *preaching of the faith*, before the *vniuerſall defection from the faith*, the head whereof

whereof by the Apoſtle is ſaid to be Antichriſt, for there could not be a generall falling from the faith, before there were a generall preaching of the faith: which when it was interrupted as in the eaſt by *Mahomet*, ſo in the weſt by Antichriſt, it was true, that the ſucceſſion being interrupted, diuers men of God were extraordinarily raiſed vp by God, I ſay Angells of God, who by the ſincere preaching of the Goſpell did reſtore and repaire the viſible Church miſerably torne in peices by him: who did caſt downe the wall of the weſterne *Babylon*, as of *Iericho*, and did tread downe the glorie of Antichriſt as of *Dagon*, ſo that by the noiſe of the Euangelicall Trumpet *Babylon* ſeemed to fall in the middeſt of men, and the world began now not to doubt of the comming of Antichriſt, but to deliberate of his departure. For with the greateſt part of the Chriſtian world, the ſwelling title of Antichriſt failed, his great power fainted, his ſpirituall by the iudgement of others, his temporall by his owne: his markets of indulgences deceaſed, his golden Euphrates was at an ebbe, his great ſtreames of money running into that Church wholy dried vp, being brought backe againe into their owne chanels not without great loue ſhewed to that *Tyberine Biſhoppe*, to whom *Luther* and *Caluine* and other preachers of the word thought ſuch a boundance of wealth to be very pernitious. As *Tacitus* writeth that *Aleius Capito*, and *Lu: Aruntius*, to keepe in the ouerflowing of *Tyber*, they would diuert the fluds and ſtreames whereby it did ſwell to that height, that *Tyber* being cut off from the neighbour riuers, might flow as with leſſe glory, ſo with leſſe danger. The Chriſtian world ſeemeth to haue taken the ſame counſell, to moderate the hurtfull abundance of the *Tiberine* Biſhop, ſo that *Bellarmine* may ſeeme to caſt a needleſſe doubt of the entrance of Antichriſt, of whoſe ouerthrow we ſo earneſtly thinke. We haue heard the mans firſt demonſtration, let vs conſider of the ſecond which is thus concluded.

The preaching of the Goſpell hindered by Mahumet in the eaſt and Antichriſt in the weſt.

The decay of Antichriſt.

Ana: 1.

CHAP. XXX.

Of the ſecond token going before Antichriſts comming.

IF *the Romane Empire be not yet vtterly ouerturned, ſo that it hath not loſt the name of the Romane Empire, Antichriſt is not yet come.*

But the firſt is true. Therfore the ſecond is true. Or thus.

If before the comming of Antichriſt the Romane Empire was to be diuided into ten Kings, whereof none ſhall be called the King of the Romanes, Antichriſt is not yet come.

But the Antecedent is true. Therefore the conſequent is true.

Let vs ſee the ſtrength and ſinewes of this wonderfull demonſtration, wherin they ſo greatly triumph, although in opening of the prophecy, it is ſufficiently before refuted, the aſſumption whereof they go about to ſtrengthen on euery ſide. This is the aſſumption. *But the Romaine Empire is not yet vtterly ouerturned, ſo that it hath loſt the name of the Romane Empire.* Which they proue *becauſe the Romane Empire is to be diuided into teune Kings whereof none is called the King of the Romanes.* They endeauour to ſtrengthen either part out of the 2. and ſeuenth of *Daniel*, and 17. of the *Apoc:* in the 2. of *Daniel* they ſay *is deſcribed a ſucceſſion of 4. Kingdomes to laſt vnto the worlds end, by the Image, hauing the head of gold, the breſt of ſiluer, the belly of braſſe, and the feete of iron. The head of braſſe ſignifieth* ſay they *the Kingdome of the Chaldees, the breſt of ſiluer the Kingdome of the Perſians, the belly of braſſe the Kingdome of Alexander and the Grecians, the feete of braſſe the Kingdome of the Romanes: the 2. feete the eaſterne and the weſterne Empire of the Romanes:* Now *as 2. feet haue 10. toes,* ſay they, *which are not feete: So the Romane Empire ſhall bee diuided into 10. Kings, whereof none is, or is called the King of the Ro-*

Daniel 2. 32.

manes

manes. The very same 4. Kingdomes Dan. 7. are described by 4. beastes, a Lyon, a beare, a Leopard, and a fourth without a name having 10. hornes, whereof none is, or is called a beast. But this beast they say signifieth the Romane Empire, and the 10. hornes 10. Kings which shall diuide that Empire. Which they proue out of the 17. of the Apocalips, where Iohn describes the beast with seauen heades and 10. hornes vpon whom the woman sate. For the Angell say they doth so interpret. The woman is a great city which sitteth vpon 7. hills, that is Rome. The 10. hornes are 10. Kings which shall raigne at one time, and shall hate the whore &c. By which wordes the Angell doth signifie that the Romane Empire by them shall be diuided and desolated, so that it shall not retaine the name of the Romane Empire. But that Antichrist is not as yet to come, it is openly euicted out of *Daniel* cap 7. vers: 14, the ten hornes are the tenne Kings of that kingdome, whereof wee haue spoken hitherto. *And a nother* say they, *shall rise after them,* (*to wit Antichrist*) *and he shall be more potent then the former, and shall subdue three Kings, and hee shall vtter speech against the most highest, and shal tread vnder foote the Saints of the Almightie, and shall imagine that he can change times and lawes, and they shall bee deliuered into his handes for a time, times and halfe a time.* And this they proue out of *Hirom.* who addeth, *that a leuenth little King shal arise, who shall ouercome three of the tenne Kings.* Yea *Bellarmine* goeth farther, and out of the 11. Chapter vers: 21. and *in his place shall stand vp the most vile*, concludeth *that Antichrist rising out of a base place shall by fraud and deceit get the Kingdome of the Iewes, and shall not fight onely with three Kings of Egypt, Libia, and Ethiopia, and shall enioy their Kingdomes themselues being vanquished, but shal also make slaues seauen other Kings, and shall haue the gouernment of the whole world 3. yeares and a halfe: and in the meane time shall oppresse the Christians with an innumerable armie, and these are the warres of Gog and Magog.* By all which prophecies of *Daniel* and *Iohn* concerning the Romane

Dan. 7. 24.

Romane Empire and Antichriſt, together with the extent of his Kingdome, beginning, end, and continuance thereof, all (as he thinkes) ſo fitly agreeing betweene themſelues, hee peremptorily concludeth that Antichriſt is not yet come. Whereby there is a greater charge neceſſarily impoſed vpon vs to looke diligently to the expounding of *Daniels* prophecie, as wee were carefull formerly of expounding of *Iohns* prophecie: So the argument ſhal be well ſatisfied, when I ſhall confer the hiſtorie with the prophecie, and ſet in order things confuſed, and make plaine thinges obſcure, and ſhall compare Teſtament with Teſtament, booke with booke, chapter with chapter, verſe with verſe; neither will I adde a long Commentarie to a cleare text, nor too ſhort a Commentarie to an obſcure, by this meanes I ſhall neither admit ſuperfluities, or omit neceſſaries. Eſpecially when the prophecie is as a riddle which being darkely in many wordes ſet downe by the Prophet cannot be made plaine in a few wordes by a Doctour, which doth rather require a Prophet to be the interpreter, till euent hath made it plaine. Wherein the Papiſts (but chiefly *Bellarmine*) muſt deale more fauourably with vs, who hath reiected 12. Fathers in this cauſe, if we likewiſe doe reiect the ſame, and among them *Ierome* chiefly, ſo it be without touch of his reputation, ſeeing *Auſten* ſaith that prophecies may ſooner bee accompliſhed then vnderſtood, and doth ſometime require that naked authorities being laid aſide, the matter with the matter, and the cauſe with the cauſe, and the reaſon may ſtriue with the reaſon. *Ireneus* ſaith that prophecies till they bee performed are to bee counted doubtfull riddles: wherein *Bellarmine* ſhall not grant leſſe to vs, then he taketh to himſelfe, who when hee ſeeth his Maſter the Pope to bee pincht and ſtonge by *Ireneus*, makes this anſwere to ſerue his turne. *Ireneus* (ſaith he) *thinkes it a ſurer way and leſſe dangerous to expect the fulfilling of the prophecie, then to ſuſpect it.* And the Papiſts

Irene lib. 4. ad ver. hereſ. c. 43.

Bellar. de Pon: lib. 3. cap. 18.

Papists seeme to haue learned this modestie out of *Daniel* who prophecing of other things as wee shall proue, of Antichrist as the Papists thinke, say that the words are shut and sealed vp to the time appointed. Who if we grant to haue foretould of the Romane Empire and of Antichrist, he will neither much hurt our cause or helpe theirs. For if *Daniels* fourth beast be the state of the Romane Empire, and the 10. hornes the tenne Kings among whom it shall bee diuided, and the eleuenth horne springing thence be Antichrist, assuredly the Pope who is raised out of the fall and ruine of the Empire, is Antichrist. Here if you please I will consider of all those places alleaged by *Bellarmine* and search out how they agree within themselues and how with the text.

Bellarmines contradiction.

Bellarmine saith, *that the fourth Empire, which he taketh to be the Romane, shall last to the worlds end.* And yet hee saith *that the Romane Empire, shall be vtterly destroied before the comming of Antichrist, who shall raigne three yeares and a halfe.* How can hee then alleage it for a truth that the Romane Empire shall last to the worlds end? I send this great *Chrisippus* againe to *Aristotles Analytickes*, whither some time he sendeth others without cause, that when he hath reuiewed them he may teach vs how two contradictions can be true at one time.

The Romane Empire shall last to the worlds end.

The Romane Empire shall not last to the worlds end, for it must haue the finall destruction at the comming of Antichrist, who shall raigne three yeares and a halfe. Now let vs consider how *Bellarmine* and *Daniel* doe agree. Many of our age and those very learned, who seeme very exactly to search into *Daniel*, do thinke that the fourth Empire (which many other without doubt as well learned as they doe take for the Romane Monarchie) was the Kingdome of the *Selencides* and the *Lagides* in *Siria* and *Egypt*, as they afflicted *Iury* hemmed in betweene them: and therefore designed to be more

The exposition of the 7. of *Daniel*.

terrible then the three former, becauſe more dangerous to *Iury*. And that the *ten hornes were ten Kings of Siria & Egypt, who did ſucceſſiuely oppreſſe the Iewes, and that Antiochus Epiphanes was the tenth and laſt, who more then the reſt did plague them moſt cruelly, and that therefore he was the type of Antichriſt who ſhould no leſſe afflict the Chriſtians, and not Antichriſt himſelfe*, as Bellarmine dreameth. Let vs if you pleaſe alledge ſome of the reaſons drawne out of the Text.

Reaſons th t Antichriſt is not properly in Daniel.

1. The fourth beaſt was a kingdome to be aboliſhed before the comming and raigne of the Meſſias, as the Prophet teacheth cap: 7. v. 11. 26. 27. which is true of the kingdome of the Seleucides, falſe of the Romane.

2. The fourth beaſt did make warre with the Iewes, and did greuouſly oppreſſe them, did hinder the worſhip of God, not onely before the comming of Chriſt, but before the purging of the Temple, and the reſtoring of the Iewiſh worſhip by *Iudas Machabeus* cap: 7. v. 25. 26. 27. which agreeth with the kingdome of the Seleucides, not with the Romane.

3. Ten hornes and no more did belong to the fourth beaſt, that is, ten Kings, (I will name them anon) who did oppreſſe *Iurie* with their tyrannie, which being vnderſtood of ſeuen Seleucides, and three Lagides is very true, of the Romanes very falſe, who after they got the gouernment of *Iurie*, were more then ten.

4. Beſides, thoſe Kings did ſucceed one another orderly in the ſame kingdome; this is true in the ſeuen Seleucides and three Lagides, but not in them who after deſcended from the Kings in the Rom: Empire, who at the ſame time did raigne in diuers Prouinces, as the Aduerſarie himſelfe confeſſeth.

5. Laſtly, the Leopard cap. 7. ſignifying the Græcian Empire, is ſhadowed by the Goate cap: 8. which appeares by that, that as the Leopard is ſaid there to haue had foure heads, ſo the Goate, when his great horne was broken of, *Alexander*, foure hornes are ſaid

to

to ſucceed in his place, i. foure Princes among whom the Empire of the Goate was diuided; which to the Romane Empire agreeth not, but to the Greeke it doth. For after Alexanders death, Ptolomey the ſonne of Lagis held Egipt: Philip, Alexanders brother, Macedon: Seleucus Nicanor, Syria and Babylon: Antigonus, Aſia the leſſe: theſe were Alexanders foure Princes, as *Hierom* obſerueth. If it bee demanded how the two feet prophecied of by *Daniel*, which in *Bellarmines* iudgment doth fitly reſemble the Rom: Empire diuided into the Eaſt and Weſt, from whence ten Kings, as ten toes did proceede: I anſwer from thoſe foure Princes of Alexander, two of them, that is, Seleucus Nicanor, and Ptolomey Lagis were the moſt potent, who brought the other four Kingdomes by mutuall warres vnder their ſubiection: from him the kingdom of the Seleucides, and the kingdome of Syria in the North: from this the kingdome of the Lagides, and of the Kings of Egipt in the South did deſcend, and both theſe did with their invaſions greatly afflict the Iewes, placed in the middeſt. Theſe were the two feet, which did ſo miſerably trample vpon the Iewes, from whence did ſpring out ten Kings, as ten toes, which *Daniel* deſcribeth cap: 11. for the three Lagides deſcended from Ptolomie; the ſeuen Seleucides from Seleucus, and from thence in the end of the kingdome of the Seleucides ouer the Iewes, a litle horne ſprouted out, cap: 7. & 9. that is, a King with a bold face, that is, *Antiochus Epiphanes*, the tenth horne cap. 11. properly and liuely deſcribed. The firſt horne of the fourth and nameleſſe beaſt *Ptolomie Lagis* King of the South, i. of *Egipt*, is deſcribed v: 5. then *Seleucus Nicanor* the moſt puiſſant of *Alexanders* Princes, the King of the North is the ſecond horne: for hee preuailed againſt *Ptolomie*, and recouered *Iurie* and all *Siria* from him, and gouerned therehimſelfe. Him did *Antiochus Soter* the third horne ſucceed, whoſe ſonne *Antiochus Theos* the fourth horne

Alexander and his foure Princes.

What is ment by the 2 feete, and 10. toes.

Daniels litle horne, who it is.

The ten hornes.

1 *Ptolomie Lagis.*

v: 11.
2. *Seleucus: Nicanor.*
3. *Antiochus Soter.*
4. *Antiochus Theos.*

horne, that he might eſtabliſh a league betweene him-
v: 6. ſelfe and *Ptolomie Philadelphus* King of Egipt, tooke *Bernice*, *Philadelphus* daughter to wife, that thereby he might fulfill that part of the Prophecie of the two feet, one of yron, thother of clay, that they ſhould mingle themſelues with mans ſeede, and yet ſhould not grow together, Dan: 2. v. 43. the prophecie was proued true by euent: for *Antiochus Theos* had already *Laodice* a-
5. *Seleucus Callinicus.* nother wife aliue, of whom he begat *Seleucus Calinicus* the fift horne, who ſlew *Bernice*, her ſonne and ſeruants:
v: 7. *Antiochus Theos* was poyſoned by *Laodice* his wife, and
6. *Ptolomie Euergetes.* *Ptolomie*, *Bernices* Father preſently after the mariage died for griefe. But in his place aroſe *Ptolomie Euergetes* the ſixt horne, who being of the ſame race with
v: 8. *Bernice*, .i. her Brother, made warre vpon *Seleucus Callinicus* to reuenge his ſiſters death, and vanquiſhed him, and being crowned King of Siria returned into Egipt with his ſpoiles and priſoners, and hauing greater power then *Callinicus*, enioyed *Siria* many yeeres, and
v: 9. *Iurie* therein. Wherefore the two ſonnes of *Callinicus*, *Seleucus Ceraunus* and *Antiochus* the Great, inuaded *Siria*, and raiſed a cruell warre: *Ceraunus* againſt *Pto-*
v: 10. *lomie Euergetes*; who being dead, *Antiochus* the Great gathered great forces againſt *Ptolomie Philopater* the the ſonne of *Euergetes*. Of this *Antiochus* the great,
v: 11.12. the Angell prophecieth from the 10. verſe to the 20. firſt of his warres with *Ptolomie Philopater*, and thoſe firſt proſperous, wherein he recouered *Siria*, then vnfortu-
7. *Ptolomie Philopator.* nate, wherein he loſt it againe. Here *Ptolomie Philopator* lifted vp into pride by this good ſucceſſe, was the
v: 12, 13, 14, 15, 16. ſeuenth horne, and ſlew many thouſands of the Iewes and therefore ſhall not alway preuaile: After of the warres and victories of *Antiochus* the Great, which hee got of *Ptolomeus*, *Epiphanes* the ſonne of *Philopater*: and
8. *Antiochus the Great.* of the depopulation of the *Iewes*, whence *Antiochus* the Great is the eight horne. He gaue his daughter *Cleopatra* in mariage to *Ptolomie Epiphanes*, that hee might

againe mingle the yron and the clay together, but all in vaine, according to the prophecie, cap: 2. when as hee pretended peace and friendſhip by that mariage, but intended deſtruction to *Ptolomie*, but all in vaine: becauſe *Cleopatra* tooke part with her husband againſt her Father. Laſtly, of *Antiochus the Great* his inuading the Iſles of Greece, which he ſubdued, and of the warres he made with the *Romanes*, wherein hee gat great diſgrace, and of his ignominious death inflicted vpon him in a mutinie by ſauage people for his ſacrilege. Into his roome ſucceeded *Seleucus Philopator* his ſonne the ninth horne, who did impoueriſh the people with greeuous impoſitions, and emptied the treaſurie and the Temple of Ieruſalem, and periſhed not by warre but by treacherie: for *Helsodore* being ſuborned by *Antiochus Epiphanes* tooke him away by poyſon. Now into his place ſhall ſtep vp, ſaith the Angell, a moſt contemptible fellow, .i. there ſhall ſucceed *Seleucus Philopator* in the kingdome of *Siria* one very baſe in manners, not in his Anceſtors, *Antiochus Epiphanes*, the third ſonne of *Antiochus the Great*, the brother of *Seleucus Philopator*, *Demetrius* Vnkle, the tenth horne, that litle horne ſo fully deſcribed by *Daniel* in the reſt of the 7. and 11. chap: for the Angell doth prophecie, of his entrance, deeds, and end in the reſt of the chapter: of his entrance, to note that he came not to the kingdom of *Siria* by any lawfull right of ſucceſſion, or election: for *Demetrius* his Nephew was right heire of the kingdome; but crept in by cunning and flatterie, as a tutor and a gardian of the young Prince, and a protector of the Kingdome in the nonage and abſence of *Demetrius*, ſent to Rome for an hoſtage in his ſteed. You haue the hiſtorie agreeing with the prophecie, deſcribed both by others, and eſpecially by *Ioſephus*. Therefore *Antiochus Epiphanes* the tenth and litle horne, out of ſmall and weake beginnings vſurped the kingdome of *Siria*, a man for his wickednes vile and contemptible, who

v: 17.
v: 18.
v: 19.
9. *Seleucus Philopator.*
10. *Antiochus Epiphanes.*
Antiq. lib. 12. cap: 1.

did breake off and cast away by his craft, three of the former hornes in the Kingdom of Syria, the father, the brother, and the nephew, that he might attaine to the Kingdome. And vttered speeches against the Almighty, and so oft trampled vpon the Saints of God, so that the times of persecuting the people of God, *Daniels* country-men, assigned to the little horne, do precisely agree with the persecution of *Antiochus Epiphanes*: which are diuersly reckoned vp in respect of the beginning and ending: for there are foure degrees noted of the deliuerance from the tyranny of *Antiochus*, procured at foure seuerall times.

Foure degrees of deliuerance.

1. The first, cap. 7. vers. 25. when the worship of God was renewed, and the Temple restored by *Iudas Machabeus*: for from the prophanation of the Temple, which beganne the fifteenth of Casleu, *anno* 145. to this reformation made the 25. of Casleu, *anno* 148. three yeeres and ten dayes came betweene, which space *Daniel* cals a time, times, & a peece of time, cap. 7. v. 25.

2. The second degree, when the Iewes hauing vanquished *Antiochus*, draue his forces out of Iury, and reestablished the new reformation: which happened 3. yeeres and an halfe, as *Iosephus* obserues, from the time, when the daily sacrifice did cease: which space *Daniel* cals a time, times and halfe a time, cap. 12. vers. 7.

De Bell. Iud. lib. 1. cap. 1.

3. The third degree, is from the prophanation of the Temple, to the deadly sicknesse of *Antiochus*, which is contained by *Daniel* in 1290. dayes, cap. 12. vers. 11.

4. The last degree, is from the profanation to his death, which happened 45. dayes after, and these daies are exactly cast vp by *Daniel* to be 1335. By all which it appeareth, that *Daniel* did shadow out by the fourth beast not the Romane Empire, but the kingdome of the Seleucides and the Lagides, and that he described by the tenth and little horne, not Antichrist properly, but *Antiochus Epiphanes*. And I pray you marke how ill *Bellarmine* agreeth with *Daniel*. *Daniel* describeth a beast with

The disagreement of *Bellarmine* & *Daniel*

with a tenth horne, *Bellarmines* beaſt hath an eleuenth *Daniel* ſpeaks of ten Kings, who ſucceſſiuely did afflict the Iewes, *Daniels* country-men. *Bellarmine* ſpeakes of ten Kings, who together with an eleuenth, at the ſame time did altogether beare rule in the world: but in diuers places. *Daniel* ſets downe ten kings, whereof the three latter were rooted out in the ſight, and procurement of the tenth, the other ſixe, either all of them, or moſt of them being dead before he was borne. *Bellarmine* faines that three of them were ſlaine by him, and ſeuen others ſubdued at ſuch time, as they were not in the world. Laſtly, *Daniel* ſaith, that his horne or king was broken off, being infamous for his cowardly flight, and being infected with a filthy diſeaſe, after hee had tormented the Iewes the time appointed, did miſerably conſume away and periſh. *Bellarmine* imagines his horne the Ægyptians, Lybians and Æthiopians being vanquiſhed, and ſeuen other Kings ſubdued ſhould get the monarchie of the whole world for three yeeres and a halfe. O admirable Conquerour, more renowned then the *Antiochi*, *Alexanders* and *Cæſars*. Therefore we looke that *Bellarmine* ſhall play the Orator for Antichriſt who may excellently ſet foorth theſe warres and victories, as *Cicero* did *Cæſars*. No man hath ſo flowinng a wit, ſo copious and eloqnent tongue and ſtile, who I will not ſay, can paint and ſet out, but point at and reckon vp thy worthy Acts, Moſt Mighty Antichriſt. Neither could any man ſo ſoone paſſe thorow remote Kingdomes by their ſpeedy iournies, as thou, I will not ſay, by thy ſwift marches, but by thy ſwifter victories. For thou, ô great Antichriſt, with thine innumerable hoaſt, ſhalt ſubdue all the Chriſtians in the world within three yeeres and an halfe, and ſhall obtaine the monarchy of the whole earth. And this is the warre of *Gog* and *Magog*. Let mee then adde the reſt which followeth in *Cicero*. All which vnleſſe I ſhould confeſſe to be ſo great, that no mans wit or vnder-

derſtanding can conceiue, let me be counted for a mad man. But an imaginary victory doth befit an imaginary Antichriſt. Thus out of the premiſſes I argue againſt *Bellarmine*. If Antichriſt bee found in this propheſie where *Antiochus* is literally deſcribed He is there either in his perſon, or in his likeneſſe, or in his identitie, or like ſubſtance, or in his image.

The abſurdities that follow if *Antiochus* be Antichriſt. 2. Macc. 9.

If Antichriſt be in all things *Antiochus*, certainely as *Antiochus* is dead, as it is in the end of the chapter, ſo Antichriſt is dead. Then Antichriſt muſt die before his birth: but by what kinde of death *Antiochus* died, is declared. Lice did crawle out of his ſwolne bodie in great abundance, which did inwardly gnaw vpon him, heereby his fleſh putrified, and fell from him by peece-meales, ſo that the army could not endure the ſtinch of the beaſt. Antichriſt therefore muſt bee eaten vp with lice, and being ſo putrified, muſt caſt out a filthy ſtinck, that Antichriſt may be another *Antiochus*.

Wherein *Antiochus* and Antichriſt diſagree.

If Antichriſt ſhall get the ſame kingdome of the Iewes, which *Antiochus* enioyed: if he ſhall caſt down and root out three hornes, that is, three kings next going before in the kingdome of Syria, the father, the brother, the nephew, as *Antiochus* did to get his fathers kingdome by deceit: therefore theſe three muſt bee aliue, after they bee dead, and *Antiochus* the father, and *Seleucus* the brother, and *Demetrius* the nephew, muſt riſe againe before the reſurrection, that Antichriſt may depriue them of their kingdome, and by his cunning caſt them off and deſtroy them. This is the ſumme of my concluſion: Antichriſt is *Antiochus* in his identity, or in his likeneſſe: if in his identity, it is a great miracle: if in his likeneſſe, it is a lame argument: for euery ſimilitude doth halt, as the Logicians teach, and a ſymbolical argument is not of force to argue, as *Aquinas* ſaith. Yet notwithſtanding rather for a flouriſh, then for a proofe of the cauſe let vs ſhortly ſee wherein Antichriſt is like or diſlike vnto *Antiochus*. *Antiochus* came not

out

out of a baſe ſtocke and kindred, as many Popes did, but out of a kingly race. Antichriſt is the ſonne of the earth, as S. *Iohn* telleth vs. *Antiochus* moſt abiect in his manners, but of a great parentage, but is farther deſcribed by the Prophet to bee by his country a Syrian, by religion vncircumciſed, a breaker of the ſabboth, an oppreſſour of the Iewes, a worſhipper of *Iupiter Olympius*. What Antichriſt? how is he painted out by you? Is he not though baſe in minde, yet baſer by birth, by country a Iew, by religion circumciſed, a keeper of the Sabbaoth, the Meſſias of the Iewes, an enemy to Idols, is he not thus deſcribed? that he may well enough denie himſelfe to be *Antiochus*, though hee be hanged vp in his picture. You ſee how vnlike, now marke how like he is to *Antiochus*. For I will neuer denie that *Antiochus* in many things is the type of Antichriſt. Nay, I will ſay more, that S. *Paul* and S. *Iohn* did bring many things out of *Daniels* propheſies into their owne, wherewith they did liuely ſet out and expreſſe that Antichriſt. *Antiochus* is an enemy to God, and aduerſary to the Church, lifting vp himſelfe aboue all, & againſt all that is called God, an Out-law, whoſe will ſtands for a law, whoſe mouth ſpeaketh great things, whoſe hands doe afflict Gods Saints, ſuch an one is Antichriſt deſcribed by the Apoſtles. *Antiochus* as hee did abrogate his country and falſe ceremonies, ſo the Iewiſh and the true ceremonies. Antichriſt hath ouerthrowen the Idols of the Gentiles, and hath altered the true and Chriſtian worſhip of God. *Antiochus* is inwardly an Atheiſt, and outwardly an Idolater: for he did worſhip *Iupiter Olympius* in the Temple of Ieruſalem, and cauſed others to worſhip him, whom their fore-fathers worſhipped not, who had worſhipped *Apollo* and *Diana*. So Antichriſt is an inward Atheiſt, and an outward Idolater. *Antiochus* ſhall worſhip in his place the god *Maozim* deſcribed verſ. 38. as it is in the vulgar tranſlation: So Antichriſt alſo, *who ſhall worſhip the Diuell, as*

Antiochus the type of Antichriſt, wherin they do agree.

the author of his ſtrength and power, hee ſhall worſhip the diuell againſt God, as your interlined gloſſe hath it. And *Bellarmine, He ſhall worſhip the Diuell after the manner of the Magicians, but cloſely. And this is called the god Maozim, by whoſe helpe Antichriſt ſhall worke miracles.* Antichriſt therefore ſhall be an idolater by his owne confeſſion, which elſewhere he often denieth. But *Antichriſt ſhall fight againſt all Gods, that hee alone may bee taken for God*, as he lately hath written. How then ſhall hee worſhip the Diuell, as he writ before? you ſee that Antichriſt is like to *Antiochus* in many things, I grant then that Antichriſt is typically deſcribed by *Daniel*, but not prophetically, whom euen *Bellarmine* grants to haue ſpoken literally of *Antiochus*, when hee ſeeth that the Pope is ſo neerely vrged and ſtung by our men with theſe notes of likeneſſe. Although hee cite *Ierome* elſewhere, expounding thoſe words 21. v. cap. 11. not of *Antiochus*, but properly of Antichriſt. Therfore in the ſame place hee doth both follow and forſake *Hierome*. Neither is it maruell, when *Hierome* ſeemes to forſake himſelfe. For *Hierome* in the former part of the 11. chapter confeſſeth that the *Seleucidæ are deſcribed, and Seleucus Philopater in the twentieth. And one that is moſt vild, ſhall ſtand in his place, that is, Seleucus Philopater in the place of Antiochus the great.* What reaſon had hee then, why he ſhould expound the 21. ver. And *the moſt vild ſhall ſtand in his place, not of Antiochus Epiphanes, Seleucus brother and ſucceſſour, but of Antichriſt, whom Daniel* did not prophetically deſcribe? Heere *Bellarmine* ſtaggers, and ſpeakes as it were out of a tottering boat. He ſaith it, he denies it, that the Angell ſpake literally of *Antiochus*, and *Hierome* brings ſuch a reaſon againſt himſelfe, as *Hierome* himſelfe cannot anſwer. But *Bellarmine* thought it not ſuffiicient to diſſent from himſelfe, but hee muſt ſet a iarre alſo betweene *Daniel* and *Iohn*. For hee ſaith, that the ten hornes in *Daniel* and *Iohn* are the very ſame: yet *Daniel* ſpeakes of ten horns broken

Bell. lib. 2. cap. 21. de Antichr.

In Dan. cap. 11.

Bellarmine contradicts himſelfe.

The ten hornes in *Iohn* and *Daniel* not the ſame.

broken off and caſt aſide before *Meſſias* came in the fleſh: *Iohn* ſpeaks of thoſe ten hornes, which in his time had not attained the Kingly ſoueraignety. *Daniel* ſpeakes of the ten kings of the race of *Seleucus* and *Lagis*, who by turnes ſucceſſiuely ſucceeded one another in the Kingdome. *Iohn* ſpeakes of tenne Kings, among whom the Romane Empire was to bee diuided, who gouerned at one time in diuers prouinces. *Daniel* tels vs what the little horne, which was the tenth, did doe to the three next foregoing, without mention of the reſt. *Iohn* tels vs what the ten hornes ſhall doe to Antichriſt, which is not one of the tenne hornes, but one of the ſeuen heads of the Beaſt. *Daniels* king is a tenth horne, pointing out one ſingular man. *Iohns* king is not to bee accompted an eleuenth horne, but a head, and ſignifies not one ſingle man, but a ſtate, *Daniels* tenne hornes roſe out of the ruines of the Macedonian Empire, *Iohns* ten hornes out of the ouerthrow of the Romaine Empire. So that there is no likeneſſe betweene *Daniels* hornes and *Iohns*, but that in either of them they were ten, *Daniels* ten hornes if you conſider the chronologie, were broken & fell off many ages before. *Iohns* ten hornes did appeare, that is, before they receiued kingly power with the Beaſt, the Romane Empire being deſtroyed. Thoſe ten hornes, if you conſider coſmographie, beare rule in Syria and Babylon, out of theſe ten hornes, wherein a certaine number is ſet for an vncertaine, as our men haue prooued, one had the Kingdome of France, another of Spaine, another of Great Britaine, and other in other nations and kingdomes. Thoſe ten hornes after the captiuity, and before the comming of Chriſt did oppreſſe Iury ſcituated betweene them, Theſe hornes being conuerted by Chriſt triumphing in the heauens, ſhall at the laſt wound and ſtrike thorow that double horned Beaſt of Rome. O cunning Chronologie, and skilfull Coſmographie, BELLARMINE, that can ſo well

Dan. 7. 8.

diſtinguiſh the places and times of each propheſie, CICERO did in open place ieſtingly taxe a certaine *Poet*, who was very fooliſh in the iudgement of others, but very learned in his own, that in one place made *Euripides and Menander*, and in another *Socrates and Epicurus* haue conference together, whoſe liues were ſeuered not by many yeares, but many ages, and that he had many Schooles in the world, that had as little learning as himſelfe. He did as wittily ſport at other writers, who ſaid that *Numa* was *Pythagoras* ſcholler, when *Pythagoras* was borne diuers ages after *Numa*. But another moſt pleaſantly ſaid, that by the ignorance of a fooliſh Hiſtoriographer, he was made a *Babilonian* of a *Grecian*, and that his Countrey being cut off from *Helleſpont* with the very wales and towers and people were carried into *Meſopotamia*. Theſe mens ignorance *Bellarmine* ſeemeth very well to expreſſe, who brings in Kings of *Siria* long dead, conuerſing with many Kings of *Europe* borne a thouſand yeares after, tranſporting *Europe* into *Aſia*, and *Paris to London*, and the feates of other Kings and Princes who fell from the Romane Empire together with their ſubiects into *Hierapolis and Babylon*. That I can hardly refraine from crying out, that this learned Hiſtoriographer will one day bring to paſſe that

The Parthian ſhall drinke Araris, & the German Tygris.

A man may eaſily ſlippe in the miſtaking of a yeare or yeares, but it is a foule fault to confound an age or ages together, which this learned Doctour hath committed. But I know his anſwer that he had rather erre with certaine fathers, then hould a truth with vs. Let vs now ſee the returne of that terrible demonſtration, fetcht out of *Daniels* corrupt interpretation.

Bellarmine well compared.

Abſurdities out of Bellarmines interpretation.

If the Romane Empire bee not as yet altogether ouerthrowne, Antichriſt is not yet come. For the deſtruction of the Romane Empire is a certaine token forerunning the comming of Antichriſt (as it appeares

out

out of *Daniel* who ſpeakes neuer a word either of the deſolation of the Romane Empire or of the comming of Antichriſt) *But the Romane Empire is not ſo vtterly ouerthrowne. Therefore Antichriſt is not yet come.*

The generall ouerthrow of the Romane Empire hee thus proueth out of *Daniel.*

If before the comming of Antichriſt the Romane Empire be to be diuided into ten Kings, whereof none is, or is called the King of the Romanes, then Antichriſt is not yet come. For the generall ouerthrow of the Empire is not come, becauſe the name remaineth.

The firſt is true. Therefore the laſt is true.

What be the two feete and ten toes.

He proueth the aſſumption out of *Daniel*, out of the firſt viſion of the 2. feete, and out of the ſecond of the ten hornes of the beaſt without a name. For as two feete, haue ten toes, which are not feete, and as the ten hornes are not the beaſt, ſo the Romane Empire ſhall be diuided into ten Kings whereof none is the King of the Romanes. O full wittily as hee thinkes. But *Daniels* two feete are not the *eſterne and weſterne* Empires of Rome, but *Ptolomeus Lagis*, and *Seleucus Nicanor*, *Alexanders Princes* as I ſaid before: And the ten hornes of the beaſt are not ten Kings riſing out of the ruine of the Romane Empire, but ten *Seleucides*, as toes ſpringing out of thoſe feete, after the deſtruction of the *Macedonian* Empire, whence foure hornes aroſe in *Alexanders* place, as I ſhewed before, which fell afterward to bee two feete. Hath not *Bellarmine* prooued the aſſumption doubtely well out of *Daniel.* But he hath ſhewed it I warrant you better afterward out of *Iohn.* For thoſe ten hornes in *Iohn* are ten Kings among whom the Romane Empire is diuided. I grant it. Neither ſo ſhall I looſe the cauſe But that is not ſet downe by *Iohn* which *Bellarmine* addeth, *whereof none is, or is called the King of the Romanes.* The cleane contrary is ſet downe by *Iohn* as I prooued before. As the Romane Empire was to be

Why the Romane Empire reſtored.

taken away as *Paul* taught, to farre forth, as it hindered the reuealing and gouernment of Antichriſt: So a new Empire as the picture of the old was to bee reſtored of the land-beaſt chap. 13. i. of Antichriſt that the whore of *Babylon* might ſit vpon her backe chap. 17. One of the two heades of the ſea-beaſt, *i.* the weſterne Empire of Rome, dead in *Auguſtulus*, reuiued in *Charles* by the land-beaſt, that is Antichriſt, got life againe and gathered ſtrength, and therefore it was not finally ouerthrowne. The image of the firſt beaſt recouered life, and voice: and therefore did not altogether looſe her power and name. The image of the old Empire got life againe, the name remained: the thing it ſelfe periſhed not, but paſt ouer from the chiefe ſecular Prince, to the chiefe ſpirituall prince: as *Aquinas* teacheth. So as *Antichriſt was the laſt ſtate, that held the Romane Empire, without the name of the Romane Emperour* as *Bellarmine* confeſſeth. Therefore the Pope did transfer the Maieſty and the power of the Romane Empire to himſelfe and hath left a bare name and title to the Emperour, that the Emperour might be like him. A Biſhoppe in name, and an Emperour in name. Indeed the Biſhop infringeth the faith of Chriſt, profeſſeth his name, and ſeemes his Vicegerent. A ſubſtitute in name, but a reall Aduerſarie. So the maieſtie of the Emperour reſides in the Pope, the title in the Emperour. Then the titulare Emperour is the Popes reall vaſſall. Let him be called, and you will the King of the Romanes, to whom the Pope hath not left one foote of land in all *Italie*. So that the old Romane Empire in ſubſtance and power, is ſo diuided betweene the Kings and the beaſt, that it is extinguiſhed, vnleſſe happily you would haue the Empire conſiſt, not in the number of landes, but of ſillables. I retort therefore the argument that I may ouerthrow the aſſumption of the firſt ſyllogiſme which he tooke for granted, that the Romane Empire was not yet ſubuerted.

The power of the Empire in the Pope, the name in the Emperour.

The

The prophecie of Saint *Iohn* hath taught vs that the Romane Empire is to be diuided and determined, as *Bellarmine* ſaith, and then that Antichriſt ſhall come.

Euent proueth that the Empire is a good while ſince ouerthrowne.

Therefore Antichriſt i come.

CHAP. XXXI.

Wherein the third demonſtration is refuted.

Bellarmines two former demonſtrations as 2. reedes we haue broken in peeces, let vs if you pleaſe breifely ſcatter the reſt being fully refuted by others. Any man will ſee how weake they be being ſeuered, I haue vnited them that they might bee the ſtronger, two of the ſignes accompanying: and two other following being as notably concluded, whereby he prooueth that Antichriſt is not as yet come.

The firſt ſigne that doth accompanie the comming of Antichriſt is not only the preaching of Enoch and Elias, but their combate with Antichriſt.

Wherein *Bellarmine* doth greatly doat, not vnlike a franticke woman among vs, who imagined ſhee had ſuch inward acquaintance with the Angell *Gabriel*, that ſhe receiued many letters from him to be deliuered to many others about diuers buſineſſes, I thinke *Elias* was the Carrier: And wee haue ſuch an other mad fellow ſent to giue light vnto the world. Theſe ſeeme not to be ſo mad as *Bellarmine*, who as if he had conferred with *Enoch and Elias* three daies ſince in Paradiſe, or at leaſt had receiued letters from them, doth hold ſo faſt, and tell ſo confidently that Iewiſh fable receiued from others, that he ſeemes to beleeue it, it is this, *that both of them being reſerued ſo many ages in a certaine aereall paradiſe, liuing in their mortall bodies, ſhall returne into the world to fight with Antichriſt, and ſhall be ſlaine by him, and both*

The fable of *Enoch & Elias*

both of them ſhall riſe againe the third day before the generall reſurrection: and by that miracle conuert the Iewes, and enforce them to kill Antichriſt their Meſſias (as they thought) in the mount of Oliues, and to embrace Chriſt at the laſt their true Meſſias.

To proue the truth of all theſe paſſages *Bellarmine* hath miſreported diuers teſtimonies out of the Scripture and fathers, all which the moſt excellent and learned King of great Britaine hath ſo wreſted out of the hands of the ſilly weake Doctour, that in the iudgement of all learned men hee ſeemes to haue wonne the cauſe. It is not needfull then to diſcuſſe thoſe teſtimonies againe, that I may not doe that which is done alreadie, all which are reſtored by the King to their naturall and proper ſenſe, ſo that from thence I may fetch arguments, to purſue the beaſt being wounded with the Kings weapon. All godly learned men will grant, that theſe two holy Prophets, for their ſingulare holineſſe had an eſpeciall priuiledge from God: when one of them, that is *Enoch* was tranſlated, that *he ſhould not ſee death*, the other *was taken vp in a fiery chariot into Heauen.* Let me therefore aske *Bellarmine* certaine queſtions for my learning, that I may ſearch out the truth of this buſines, not only for the refuting of the fable, but for comforting of the Church. Firſt therefore I demand where *Enoch and Elias* be at this preſent? *Bellarmine anſweres and that confidently; in Paradiſe.* What? are they in that Paradiſe, wherein *Adam* was placed at the firſt, which *Moſes* deſcribes to be planted by God in the region of *Eden*, a place ſo full of delights, watered with a great riuer from whence foure other great and noble riuers did flow? Out of which he makes mention, that *Adam* was expelled, a dreadfull *Cherubine* being ſet to ſtoppe the entrance, that none of *Adams* poſterity may euer reenter? where the *Armenians*, condemned afterward for Heretickes in the *Florentine counſell*, did ſay that the ſoules of the Saints did abide after death to the day of iudgement?

Heb. 11.

The firſt queſtion.

A diſcourſe of Paradiſe.

iudgement? yea saith *Bellarmine* in the very same Paradise *Enoch and Elias* are reserued aliue. A great priuiledge forsooth, that when other Saints the citizens of heauen doe liue with God, these for so many ages bee kept out of heauen by God. That wee may grant that Paradise is as well planted and delightsome a place, as euer it was, wherein with the smell of flowers and fruit, the sweetnesse offountaines, the greenesse of the fields, the chanting of birds, the melodie in the woodes, the shadow of trees they might delight themselues so many ages. Yet for all that, Paradise could not be so pleasing vnto them, that it could content them for the losse of one day, wherein they were depriued of heauen. For whereas *Bellarmine* proues out of the Apocryphal scripture of *Ecclesiasticus*, that *Enoch* was translated into Paradise, he had said somewhat if Paradise had not beene foisted into the Apocryphall text: for though it bee in the Latine vulgare translation, yet it is not in the Greek originall. But what will hee answere for *Elias*, whom the canonicall Scripture doth plainly set downe to bee taken vp into heauen, not as it were into heauen, but into heauen it selfe? He cannot denie that which many sober Papists do grant, that God in the Scripture did publish his decree concerning *Elias* in very plaine wordes, vnlesse happily in *Bellarmines* opinion when God had determined to take *Elias* vp into heauen, he suddainly changed his minde, and cast him into Paradise? *Elias* therefore doth so much the more greeuously take the losse of heauen, as he was neere enioying of it, and mist it. But if Paradise which was sometime a most pleasant and delightsome place, hath beene a long time since taken away, what comfort then is left to *Enoch and Elias* wherewith they might comfort themselues for the want of heauen? Now to let passe other Papists, *Percrius* the Iesuite doth in many wordes proue, that Paradise was ouerflowne with the flood, and grew so wilde and vnwholesome, that although it was a place, yet it left off

Enoch & Elias haue a losse by being in Paradise and loosing heauen.

Ecclesiasticus corrupted.

Paradise taken away.

Paradiſe ouerflowne with the flood.

Paradiſe not neere the Moone.

Papiſt againſt Papiſt.

to be a Paradiſe. But this vniefuited *Bellarmine* that he might preſerue that place free from the inundation of waters, to be more pleaſant and wholeſome for *Enoch and Elias*, hath remooued it into a place neere the circle of the Moone. But the *Ieſuite Pererius* doth proue that it is the more incommodious, and vnholeſome, and altogither inhabitable. Firſt for the neereneſſe of the Sunne and other ſtarres, then for the Element of fire placed next the moone, beſides for the perpetuall agitation of the place, being carried ſwiftly about with the conſtant motion of the heauen. So that *Bellarmine* hath prouided very ill for thoſe good Fathers, when he placed Paradiſe ſo neere the Moone, & hath done great wrong to the Inhabitants of the earth, as *Pererius* noteth pretily and pleaſantly, that the height of Paradiſe, being in a place oppoſite to the eaſt, would keepe away the light of the Sunne. It is good ſport to ſee theſe two learned Ieſuits wrangling together about the ſcituation of Paradiſe, as the *Madianites* wounding one another with their mutuall blowes. Yet out of this their conflict the truth doth appeare that *Enoch and Elias* is not in the earthly Paradiſe. And yet without all doubt they muſt be in Paradiſe, then in heauenly Paradiſe Which when all is done he confeſſeth they bee not in the ethereall, but aeriall heauen. Aeriall Doctour, who dreames that God will giue, but an aeriall happineſſe to theſe his excellent Prophets. For whereas he thinkes it is a matter of religion for any to confeſſe, that heauen gates were open for any before Chriſt, and to the proofe thereof hath gathered, and bent all his forces, that moſt learned Byſhoppe of *Elie* hath ſo weakened and diſperſt them, that he hath cleane vanquiſhed the Sophiſter and "driuen him out of the field. *Enoch and Elias are mem-*
" bers of the ſonne of man: the ſonne did firſt aſcend into hea-
" uen by his owne power: Enoch and Elias being members of
" Chriſt haue aſcended by the power of the ſonne of man, ſo
" that Chriſt may bee rightly ſaid to tread the way before

them

them both. Whence seeing it sufficiently appeares that *Enoch* and *Elias* doe now liue in heauen; I will demand againe, whether they entred heauen in their soules alone, or with their bodies also? For if onely in their soules, as certaine learned men doe thinke, they must twise rise againe, if it be true that *Bellarmine* saith, once to fight against Antichrist; the second time, to conuert the Iewes to Christ. If with their bodies also, which the greater sort, and better learned on both sides do conclude, that they may not deny the priuilege giuen to them for our comfort, I will not curiously inquire whether they enioy the blessed vision of God, when I heare they be entred into the house of God, that is, the heauens, wherein Christ saith, that *he hath many mansion places.* "It contents me that God for the com- "forting of his Church vpon earth would haue three "examples and shewes of his glorie to appeare; *Enoch* "before the Law, *Elias* vnder the Law, *Christ* vnder the "Gospell; that the two former by anothers, Christ by "his owne power entred heauen in their bodies. *Enoch* "for the comfort of married folkes, *Elias* for the com- "fort of Virgins, *Christ* for the comfort of either estate, "who being borne of a Virgin that was espoused, did "adorne both of them in his life, the Virgin by his "example, the married by his miracle: but especially, "that *Enoch* being famous for his integritie, *Elias* for "his zeale, *Christ* for his perfection in all graces, might "be openly knowne to haue their entrance into hea- uen. Hence euery faithfull man may behold the foundation of his happinesse in Christ, the first fruits in *Enoch* and *Elias*, in him the working cause, in these a warrantable earnest of their resurrection and ascension into the highest heauen, with the highest ioy; and hence may we conclude against any Iewish heretike, that as there was an entrance into heauen to *Enoch* and *Elias*, to perfect their happinesse, so a returne to the earth is denied vnto them, onely Christ who ascended vp into

The second Question.

Three examples of God his glory.
Enoch.
Elias.
Christ.

heauen, not for himſelfe alone, but for them and vs, muſt come againe in the latter day, that hee may bring thoſe that belong vnto him into heauen. Nor let any doubt but that Chriſt, by which power hee ſhall carrie thoſe being changed in the twinkling of an eye into heauen, whom hee ſhall finde aliue at his comming on the earth, hath with that power changed *Enoch* and *Elias* in the very moment of their tranſlation, and aſſumption, that being made like to his glorious bodie, he ſhall as he hath made them, ſo alſo make vs fit for heauen.

The third Queſtion.

Here I thirdly demand how *Bellarmine* can imagine their bodies to be mortall and corruptible, who haue ſo many ages enioyed in the heauens immortalitie and incorruption; for *fleſh and blood cannot inherit the kingdome of heauen, and corruption cannot put on incorruption*, as the Apoſtle teacheth, whom the Cardinall doth contradict. *Enoch was tranſlated that hee ſhould not ſee death*, ſaith the Apoſtle; *he ſhall returne that he may ſee death*, ſaith the Cardinall. ſo *Bellarmine* alwaies beates againſt the rocke, ſo long till it be to be feared he will be beaten in peeces by the rocke. But if ſo be that *Enoch* and *Elias* doe liue in their bodies in the heauens which is Gods houſe, as the wiſer Papiſts doe confeſſe to be agreeable to Scripture, it followeth that their bodies be incorruptible and immortall.

Bellarmine contradicteth the Scripture.

The fourth Queſtion.

I demand therefore in the fourth place, how it can be, that they ſhould be killed by Antichriſt in the latter day? how they can ſo die that they be raiſed vp the third day? There is no ſhew of truth in the inuention, no probabilitie in the deuiſe. And yet theſe two inhabitants of heauenly Paradiſe, *the poſſeſſors of immortalitie*, as *Hierom* calls them; not that now they deſire, but that they *now enioy immortalitie*, as *Tertullian* ſpeaketh, *the marke-men and firſt borne of our reſurrection*, as *Epiphanius* ſaith; *the moſt ancient inhabitants of heauen, in whom the worth of grace hath changed the law of nature*,

as

as *Athanasius* saith, euen these two this old doting Doctor *Bellarmine doth imagine shall returne againe vpon the earth, that they may dye by the hand of Antichrist.* Mortalitie shall be drunke vp of life, but immortalitie shall not be drunke vp of death. For God will not giue that glory to Antichrist, that he triumph ouer the death of the Saints in heauen; for they be immortall. If they be heauenly and immortall, what businesse haue they vpon the earth to fight with Antichrist, whom Christ hath purposed by three meanes vtterly to destroy and abolish.

Immortalitie not ouercome by death.

Three meanes whereby Antichrist is vanquished.

1. By the effectuall ministerie of his word.
2. By the powerfull forces of Kings.
3. By the glorious appearance of his last comming.

But if we should grant them that they should come to fight with Antichrist, it would not follow for all that, that Antichrist were not yet come, which he so labours to proue; this only would follow, that Antichrist were not yet gone, which wee will easily grant. And is not this then a doubtie demonstration? The summe is this. *Enoch and Elias are not yet returned out of Paradise.*

Therefore Antichrist is not yet come.

Lycurgus his deuise to make his commonweale endure.

It is reported of *Lycurgus*, that his cõmon weale might continue, that he faigned as though hee tooke a long iourney, and bound his citizens with an oath, that they should not alter the forme of the common weale setled by him till he returned. *Lycurgus* neuer meant to returne, therefore hee hoped that his common weale should last for euer. That which *Lycurgus* did in a good mind, the Popish sort do with an ill intent, dissembling that many things must be endured for the continuance of their Hierarchie, that thereby they may blinde the eyes of their credulous scholler, not to expect Antichrist as themselues haue fashioned him, till *Enoch* and *Elias* should returne out of Paradise. They know

for a certaine that they ſhall neuer returne out of Paradiſe, and therefore their Antichriſt ſhall neuer come.

Chap. XXXII.

The fourth Note concurring.

And yet *Bellarmine* doth adde another ſigne that doth accompanie the comming of Antichriſt, a moſt greeuous and notorious perſecution, which ſhall take away the publike worſhip of God; which ſigne though in the true meaning it do moſt truly agree with the Pope of Rome, who hath publikely taken away the true, and pure worſhip of God, as much as lyeth in him, with his moſt greeuous and bitter perſecution, yet this Romane Aduocate, with a cunning ſleight of putting of, doth remoue the infamie of this fiery perſecution from the Pope, that inflicts it, and layeth it vpon our Church which endures it; as *Tacitus* writes of *Nero*, who when he had ſet fire on the Citie, laid the fault vpon the Chriſtians. It irkes me to ſtay any longer in wiping away this bloody demonſtration, wherein hee doth ſo malitiouſly inſult ouer our miſeries, & as another *Fimbria* ſcoffs at our *Scaeuolaes*, who Antichriſt hath greeuouſly wounded, becauſe they haue not receiued the beaſts whole weapon into their bodies. What? whether is this a more feeble, or more cruell demonſtration? To the proofe whereof I cannot tell whether he ſhew more malice or ignorance, in violent wrything of Scriptures after his wonted manner to ſerue his turne. I will vnlooſe thoſe knots, and thinke it very neceſſarie, to defend the Scripture from his miſerable corruption. *When Antichriſt ſhall come he ſhall raiſe the moſt greeuous and terrible perſecution that euer was, ſuch an one, wherein the publike worſhip of God ſhall vtterly ceaſe. Therefore Antichriſt is not yet come.* As if he ſhould ſay, there was a greeuous perſecution, if a perſecution vnder the Pope, but

The Pope iuſtly challenged for a perſecutor.

Fimbrias ſcoffs like *Bellarmines*

but not a moſt greeuous and notorious: that the perſecution of the primitiue Church, was farre more grieuous, and more notorious, then that of ours, whereof we ſo iuſtly complaine, which hee termeth naught elſe but a *chaſtiſement*. What is this elſe but cruelly to ſcoffe at our miſeries, and ſcornefully to trample vpon our aſhes? When the Pope hath conſumed ſo many millions of innocent men with fire and ſword, thus to mitigate the Popiſh perſecution with a compariſon of the Emperors perſecutions? and to name it not a perſecution but a chaſtiſement? Which, if our Princes would reuenge, on Gods behalfe, as the armie of *Charles* the "fift, vnder the conduct of the Duke of Burbone, is "ſaid to haue taken Rome, while he waſht away blood "with blood, and gelded thoſe letcherous Cardinalls, as *Sadolett* doth pitifully bemone the matter in his Epiſtles: *Bellarmine* would leaue of with his ſarcaſmes to floute at our iuſt complaints, which his inhumanitie as well as their immanitie hath drawne from vs. But let vs returne to the argument. Hee confirmes the three parts of his propoſition. Firſt, that the perſecution of Antichriſt ſhall be the moſt greeuous of all others that euer were, he proueth it out of the 24. of Matthew, out of the words of Chriſt: *there ſhall be then great tribulation, ſuch as was not from the beginning, or ſhall be to the end.* which place that it is not to be vnderſtood of the perſecutiō of Antichriſt, but of the calamities of the Iewes, both the context of the place, and the teſtimonie of *Luke*, doth moſt plainly conuince. And wee read out of the 20 of the Apocalyps, ſaith hee that Satan ſhall be then looſed, who was bound till that time. Which place is not to be referred to the comming of Antichriſt, as is made plaine by that which goeth before, and followeth after.

Charles the 5. plagued Rome

Matth: 24. miſalleaged.

CHAP.

Chap. XXXIII.

Of the looſing and binding of Sathan.

THe comming of Antichriſt doth goe before the looſing of Sathan, who appeareth by the premiſſes, to be not onely borne and of ſome yeeres, but being of a ripe and ſetled age gouerned vnder the figure of the beaſt cap: 13. ſo furious that he ſlew them that refuſed to worſhip the image of the beaſt, his ſynagogue was deſcribed vnder the type of the whore, making the Princes of the earth drunke with the golden cup of her fornication, and her ſelfe made drunke with the blood of the Saints. I adde alſo out of the conſequents: for the Angell, (by whom Satan is ſaid to be bound for a thouſand yeeres, after the end of thoſe yeeres to be looſed for a ſmall time v: 2. & 3. of which ſmall time there is mention made cap: 12.) reciteth that hee ſaw their ſoules, who were killed for the teſtimonie of Chriſt, becauſe they would neither worſhip the image of the beaſt, nor take his marke vpon them, v: 4. & 5. But for the clearer vnderſtanding of this obſcure place, I muſt firſt ſpeake of ſome few diſtinctions taken out of the Text, that thereby the vanitie of this demonſtration may be laid open to euery mans view. Twiſe Satan is ſaid to be bound, twiſe to be looſed: firſt bound by Chriſt, that he might not deſtroy the ſoule of any of the faithfull: but looſed to afflict the fleſh. Bound for euer, that by his ſpirituall tricks hee might not ouerthrow the ſaluation of the Church: but looſe for a time, that with bodily plagues he might exerciſe their patience. Here I diſtinguiſh the time, from which he was bound, from the time wherein hee was twiſe looſed. Once from the beheading of *Iohn Baptiſt*, to the Empire of *Conſtantine*: againe from the gouernment of *Conſtantine* to the Empire of *Ottoman* the firſt, and

The expoſition of the place of the looſing and binding of Satan.

and the Popedome of *Boniface* the 8. Hee was looſed from the death of the *Baptiſt* almoſt 300 yeeres, that he might rage in the Romane Emperours againſt the primitiue Church to the Empire of *Conſtantine*; when hee was bound againe with the Angells chaine for a 1000. yeeres v: 2. cap: 20. He was againe let looſe that hee might rage for a litle while v: 3. as before almoſt three hundred yeeres in the *Turkiſh Emperors*, and the *Rom: Biſhops*, from *Ottoman* the firſt, and from *Boniface* the 8; whereof, he without, this within, 1300 yeeres from the death of Chriſt, 1000 from the death of *Conſtantine*, began cruelly to rage againſt the Church, one in the Eaſt, the other in the Weſt. There are who number the beginning of the 1000 yeeres from the yeere of Chriſt 73. wherein Ieruſalem being defaced, Satan cap: 12. did endeuour to put out the Church diſperſed among the Gentiles: the ſeede of the woman, which fled into the wildernes for a ſhort time, that is, a time, times, and halfe a time: which ſpace doth well anſwer 42 monthes, and 1260 daies, as the learned teach, which according to the ſupputation of *Daniel*, doe make two hundred ninetie and foure yeeres. In which time the Dragon, as is ſaid, being angry with the woman, did goe about to deſtroy the reſt of the womans ſeed that remained. Now in the 20. chapter, where the ſame hiſtorie is thought to be continued, the Angell is ſaid to haue bound Sathan with a chaine for a thouſand yeeres, which was ended in the yeere 1703. at what time Satan is vnderſtood to be looſed in *Gregorie* the 7. in whom Antichriſt as a ſtrong man began to ſtriue againſt the Empire. But they ſeeme more rightly to interpret this place, who thinke that Satan bound for a thouſand yeeres was let looſe, at the riuer *Euphrates* in the outward enemie of the Church *Ottoman*, the firſt Emperor of the Turkes, and his poſteritie the moſt barbarous enemies of the Chriſtian name, in whom the prophecie of Gog and Magog is thought to be fulfilled.

Gregor: 7.

Difference about the looſing of Satan.

Vnleſſe they be rather to be beleeued, who vnderſtand the place not of the Turke only, nor of the Pope only, but of them both; counting, as I ſaid, the ſecond looſing of Satan, from the raigne of *Conſtantine*, wherein he was bound for a 1000 yeeres, to the raigne of *Ottoman*, and the Popedome of *Boniface*, wherein hee was looſed after that bloody decree of the counſell of Laterane, about the burning of Gods ſeruants, termed by them Heretikes, which hath moſt cruelly deuoured and conſumed many millions of innocent men tormented with a lingring death, who referre the place to Antichriſt only, doe ſhrewdly gale *Bellarmines* maſter, who referre it to the Turke only, doe take away *Bellarmines* demonſtration. They that referre it to them both, when both performe the ſame, they erect two ſtages, one at Conſtantinople, thother at Rome, wherein wee may ſee a blacke Diuell furiouſly raging in the one, and a white Diuell in the other. For whereas it is certaine, that the Saracens without, and Antichriſt within, did bring many plagues vpon the Church within the compaſſe of that 1000 yeeres, and did ſtirre vp many miſchiefes, and many garboyles within the bowels of the Church, Satan being the leader, and the Pope the author: Firſt I ſay that the inuaſion of the outward enemies neither was ſo generall, nor ſo continuall; nor the perſecution of the inward enemies, although it was raiſed vp often for the ſhew of religion, not ſo often for the cauſe of religion, as for a greedy humor to gouerne: that the Church might feele rather the outward peace to be intermitted, then quite omitted, and that Satans chaine did ſeeme rather to be ſomewhat ſlackned by the Angell, rather then altogether looſned. For Satan did rather nouriſh and increaſe Antichriſt his darling and ſweet-heart with outward peace then warre: flattering the world rather then threatning it; bound rather then looſe: ſo that in compariſon of thoſe continuall inuaſions of Turkes, and the perpetuall perſecutions

Two ſtages erected for cruelty.

of

of Popes, wherwith the whole Eaſt and Weſt Churches haue bin moſt miſerably torne in pieces theſe 300 yeers The outward peace may ſeeme to bee giuen to the Church, as a breathing time for a thouſand yeeres, but yet ſuch as the Church may cry out with *Eſay*, behold *in peace my bitterneſſe is moſt bitter*: for by thoſe meanes whereby Sathan did grant an outward peace to the Church, by the ſame hee aſſayed to take away the inward: being very carefull to yeeld to the Pope his gainfull merchandize of ſoules, while hee ſolde ſinnes, as it were, by the drumme in the Temple at the higheſt rate; and did racke and gather together great treaſures to his companion, compaſt him with pleaſures and got him all anthority, all which he could not haue effected without long peace. Sathan therfore was bound, not that hee ſhould not at all ſtirre againſt the Church, but that he might doe it more mildly, and for his owne good: that hee might ſeeme rather to play then rage in his chaine, and to play not the cut-throat, but the cozener; and might rather infect men then kill them, and might not maſſacre them with murthers, but deceiue them with lies, and ſhew himſelfe more a Comedian then a Tragedian, and deceiue the world more with ſweete baites, then mingle any ſower, vnleſſe it were when he went about to get his eldeſt ſonne the Empire, then he is ſayd to play the Tragicomedian. So Sathan being bound did doe more good to Antichriſt, then if he had beene looſe: yea, rather he loſt that being looſe, that hee got being bound. For whom Antichriſt long held blinded with ſuperſtition, and deceiued with the enticements of peace, thoſe he did after ſo ſtir vp, worne out with warres, and diſcontented with perſecutions, that they at laſt rebelled againſt him, and did very valiantly defend the oppreſſed cauſe of the Goſpell. Now that I haue ſhortly expounded the place of Sathans looſing, let vs returne to *Bellarmines* argument, who prooues out of this place, that the moſt greeuous perſe-

Sathan did more hurt bound then looſe.

cution that euer was, ſhall be vnder Antichriſt, which if it touch the Turke onely, it taketh away the foundation of *Bellarmines* demonſtration, if it preſſe the Pope, the argument is brought vpon the authors head. For the moſt greeuous perſecution whereof he ſpeaketh, is come already. And therefore Antichriſt is come. Adde that this comes neerer the Pope then hee is aware. For

The inward moſt greeuous perſecuter of the Church is Antichriſt.

The Pope is the moſt greeuous inward perſecuter of the Church.

The Pope therefore is Antichriſt.

But Antichriſts perſecution muſt be moſt notorious (ſaith he) *The Popes perſecution is not moſt notorious: why ſo? becauſe all the wicked would oppugne the Church with open warre, and not onely infidels and knowen ſinners, but hypocrites, and falſe brethren would ioyne themſelues to the Pope, and laying themſelues open, would openly inuade the Church. For ſuch perſecution becommeth Antichriſt, the Pope it becommeth not.* And why? *becauſe there bee ſo many hypocrites and falſe brethren in the Church, hee meaneth the Romane.* I grant it, it is a defence full of truth.

The Pope that great hypocrite.

The Pope that great hypocrite, muſt needes beget ſons like himſelfe, arrant hypocrites and diſſemblers. But I feare I may not grant him that, where hee ſaith, that hypocrites and ſyncere Chriſtians, whom as chaffe and wheat, Chriſt ſaith, are not to bee diuided before the day of his comming, *Bellarmine* affirmes that they are to be ſeparated before the comming of Antichriſt.

Hence thus I diſpute.

When all hypocrites ſhall be made knowen, Antichriſt ſhall come.

When Chriſt commeth all hypocrites ſhall bee made knowen.

Therfore when Chriſt commeth, Antichriſt ſhall come.

Therefore Antichriſt ſhall bee not a beaſt of three

yeeres

yeere olde, but a beaſt of a day olde: vnleſſe he thinke that Antichriſt ſhall come after the comming of Chriſt, and the end of the world: for that which hee addes in the end, that there ſhall bee ſuch a perſecution vnder Antichriſt, that all the publike ceremonies and ſacrifices of religion ſhall ceaſe, is a meere dotage. He wholly forgets what is ſet downe by the Apoſtle, that Antichriſt ſhall be a notable hypocrite, not an outward, but an homebred enemy, who with fained holineſſe and ſanctity, ſhall entice and deceiue ſimple people, as *Acoſta, Viega, Pererius, Ribera,* foure principall Ieſuits doe plainely ſet downe: and by this meanes doe greatly weaken *Bellarmines* idle demonſtration. Which let vs waigh if you pleaſe.

The publike worſhip of God, and the daily ſacrifice of Chriſtians vnder the perſecution of Antichriſt, ſhall ceaſe at that time when Antichriſt ſhall come.

The worſhip of God, and the ſacrifice of Chriſtians is not ceaſt.

Therefore as yet Antichriſt is not come.

Hee prooues his poposition out of the 12. of *Daniel* verſ. 11. from that time, when the dayly ſacrifice ſhall be taken away, are 1290. daies: where *Daniel,* if wee credit *Bellarmine,* ſpeaks of Antichriſt, *Daniel* himſelfe gaine-ſaying it, who expounds himſelfe. chap 8. v. 11. & chap. 11. verſ. 13. directly affirming, that the daily worſhip of God ſhall bee taken away by *Antiochus Epiphanes* and his army, ſpeaking not of the daily ſacrifices of Chriſtians, but of the daily ſacrifices of the Iewes. The manner of the Iewes was to offer ſacrifice to God morning and euening, which they called ἐνδελεχισμὸν, which ſacrifice was taken away by *Antiochus*, as *Ioſephus* and the author of the firſt booke of Macchabees, and *Chryſoſtome* plainely witneſſe. And to *Daniel* demanding when the end of theſe euils ſhall be, God anſwers, from that time, *When the daily ſacrifice ſhall bee taken away, and the abomination of deſolation ſet vp,* whereof hee

Dan. 12. 5. 11.

Bellarmine againſt *Daniel.*

ſpake chap. 11. verſ. 31. that there ſhould bee 1290 dayes to the reſtoring thereof, and the deliuerance of the Iewes from *Antiochus* tyranny. Of this reſtoring and deliuerance I ſhewed out of *Daniel*, that there were diuers degrees noted by *Daniel*, at diuers times. For from the hinderance of the worſhip of God, to the firſt reſtoring of the ſame by *Iudas Macchabeus*, the Prophet ſaith, there were three yeeeres and tenne dayes: which ſpace chap. 7. verſ. 25. hee called a time, times, and a peece of time. To the victory of *Iudas Macchabeus*, when hee draue *Antiochus* forces out of Iury, and ſo did eſtabliſh the firſt reſtitution, *Daniel* ſaith, there was three yeeres and an halfe, which ſpace chap. 12. v. 7. he calleth a time, times, and halfe a time. To the time, wherein *Antiochus* ſtrucken by the hand of God, promiſed he would reſtore the Iewiſh religion, hee vnderſtands there were 1290. dayes to the time of his death 1335. in all which numbers the propheſies of *Daniel*, and hiſtories of *Ioſephus*, and the Macchabees doe very well agree. I maruell the more that *Bellarmine* was ſo blinde in the propheſie, and ſo ignorant in the hiſtory, that he dreameth that the publike worſhip of God, and ſacrifice of the Iewes, taken away by the moſt greeuous perſecution of *Antiochus* within three yeere and a halfe, ſhould bee the like publike worſhip of God, and ſacrifice of the Chriſtians, taken away by the perſecution of Antichriſt, three yeeres and a hafe before the end of the world. Hee confirmes the aſſumption by experience, which doth teſtifie that the publike worſhip of God was neuer taken away by the Pope, & that the ſacrifice of the Chriſtians neuer ceaſed. He means the maſſe, and other publique voluntary worſhips of the degenerated Church of Rome, which the Creede ſhall make plaine to be neither worſhip of God, nor the ſacrifice of Chriſtians. So the propoſition is fetcht out of the Scripture miſunderſtood, the aſſumption is the begging of the thing in queſtion. And is not this a worthy demonſtration?

Diuers degrees of deliuerance.

Bellarmine miſtaken in taking away the daily ſacrifice.

CHAP.

CHAP. XL.

Of the 5. note of the continuance of Antichriſts kingdome.

Now to the 2. laſt ſignes following.

1. The continuance of the kingdome of Antichriſt 3. yeares and a halfe.
2. The diſſolution or end of the world fiue and fortie daies after.

And doe not theſe make as doughtie a demonſtration as the former? The kingdome of Antichriſt muſt laſt iuſt three yeares and a halfe. All which time is not ſufficient for the gathering of the *Iewes* together diſperſed ouer the face of the whole earth: much leſſe for the building againe of the temple, which is ſo defaced and raced, that not one ſtone is left vpon another. The firſt building whereof, in great peace, in great prouiſion of all neceſſaries, by the moſt exquiſite workmen, the number of whom the ſcripture ſets downe to be a hundred and fiftie thouſand could not be perfected in leſſe then 7. yeares by *Salomon*. But the ſecond reedifying of it being oft hindred by the incurſion of a neere enemie, and their own frights, that often the worke was interrupted, the high wales and the ſtately roofe vncouered, and was not finiſhed vnder 46. yeares. And yet *Bellarmine* allots but three yeares and a halfe to ſo great a worke. He doth to good purpoſe imagine Antichriſt to be an Enchanter, who can call foorth ſpirits out of hell, and ſend them as Meſſengers, being carried on the wings of the winde to gather the Iewes with all ſpeede, out of all the coaſts of the world, and after may hire *Marlines* workmen to carry ſtones, and lay them artificially in the worke. But that he ſhould in the ſame three yeares and a halfe bring into captiuitie all Chriſtians, ſubdue

An impoſſibilitie.

2. Chr. 2. 2. The 2. buildings of the temple deſcribed.

Ioh. 2.

Note

ſubdue 10. Kings, get the Monarchie of the world, is a tale ſo incredible that Turkes may laugh at, and Chriſtians abhorre. Let him write this to his fooles, whom he teacheth that faith is not in the vnderſtanding, but in a blinde aſſent, that they muſt receiue without ſearch and enquirie, whatſoeuer is offered to them, be it neuer ſo incredible, ſo it be in the name of the Church. And marke at laſt what this Magitian hath brought to paſſe. He hath brought in *Bellarmine* dancing in a circle. For thus he makes him diſpute for him.

Antichriſt ſhall preciſely raigne three yeares and a halfe.

The Pope ſpiritually hath raigned in the Church 1500. yeares, neither hath any other beene taken for Antichriſt which did raigne iuſt three yeares and a halfe.

The Pope therefore is not Antichriſt.

And therefore Antichriſt is not yet come.

The ſyllogiſme may be thus reſolued.

If neither the Pope nor any other raigned preciſely ſo long, then Antichriſt is not yet come.

The antecedent is true. Therefore the conſequent.

Bellarmine dancing in a round.

Heere you ſee *Bellarmine* to bring the chiefe queſtion in a round to prooue that which is in controuerſie. Antichriſt is not yet come, why ſo? *Becauſe the Pope is not Antichriſt. The Pope is not Antichriſt*, why ſo? *Becauſe Antichriſt is not yet come.* Behold the Cardinall dancing in a round. He goes about to ſtrengthen his propoſition out of *Daniel*, and *Iohn* miſ-vnderſtood, to wit, that Antichriſt ſhall raigne iuſt three yeares and a halfe. I haue euicted out of *Daniel* 7. v. 25. that a time times and a peecs of time, i. three yeares and ten daies was that ſpace wherein the prophanation of the temple and the hinderance of Gods worſhippe was firſt committed by *Antiochus* as *Ioſephus* the beſt interpreter of the prophecie hath numbred. *Archimedes* himſelfe could not haue ſet it downe better. So much time

paſt

paſt from the prophanation of the temple to the purging and reforming of the ſame made by *Iudas Machabeus*. From that purging to the expulſion of the armie out of *Iurie* there are counted a time times, and halfe a time *Dan.* 12. in which two numbers the 1300. daies mentioned chap. 8. verſ. 14. are contained, when as that reformation well beganne, was better eſtabliſhed and ſetled, from which time if you accoumpt to the ſicknes of *Antiochus* there ariſe 1290. dayes chap. 12. 11. if to the death of *Antiochus* they amount in the Prophets account to 1334. chap. 12. 12. Now I pray let vs apply this notable demonſtration of *Bellarmine* about the continuance of Antichriſts raigne, and we ſhall perceiue, not onely how he agreeth with the Prophet, but alſo with himſelfe. Firſt thoſe things that are to bee vnderſtood literally and properly of the tyrannie of *Antiochus*, who died ſo many ages before Antichriſt, hee takes it literally and properly for the Kingdome of Antichriſt, who ſhall raigne by his owne record in the end of the world But he alleageth alwaies *Ierome* who refers that place chap: 8. of the daies 2300. to Antichriſt, which make ſixe yeares and more. How therefore doe they ſay that Antichriſt ſhall rule 1260. daies which makes three yeares and a halfe? 1300. daies and 1260. daies how doe they agree? now whereas out of the 12. Chap: they exactly define that Antichriſts Kingdome ſhall endure a time, times and a halfe time, let them tell me how they can reconcile therewith 1260. daies: wherein they ſay the Kingdome of Antichriſt in *Daniels* iudgement muſt bee contained? how can 1260. daies agree preciſely with 1290? They muſt deuiſe a new Arithmeticke and a new Logicke to make theſe numbers agree. For whereas *Bellarmine* doth adde, *That Daniel after hee had ſaid* chap. 12. *that Antichriſts Kingdome ſhould endure* 1290. *daies, hee addes preſently that he is happie that doth expect and abide to thoſe* 1335. *daies that is to the* 45. *daies to the death of Antichriſt* as he

Bellarmines abſurdities.

expoundes, *becauſe Chriſt as hee thinkes ſhall then come to iudgement*, this is the dotage of a crackt braine, as ſhall afterward be made as cleare as the light. For the iudgement which *Daniel* mentions, is not the laſt iudgement of the world, but the temporall iudgement that ſhall conſume that beaſtly *Antiochus* ſpeaking ſo proudly, whenas yet there is leaue granted to the other beaſt to continue after for a time and times. But *Bellarmine* doth dreame that the end of the world ſhall be 45. daies after. That we may come at laſt to conſider of his ſixt and laſt ſigne; *Bellarmine* will ſeeme to be of Gods ſecret counſell, who knoweth more then either the Angells or the ſonne of man: but that he will not acquaint vs with the day and houre, but with the yeare wherein the world ſhall haue an end. Yet he lately writes that 45. daies after the Scripture ſaith that the day of iudgement ſhall be put off and longer. Therfore thoſe daies that Chriſt promiſeth ſhall be ſhortned for the elects ſake, *Bellarmine* that worthy Diuine ſaith ſhall be lengthned. And thoſe daies which Chriſt ſaith ſhall bee contracted for the comfort of the elect, thoſe hee ſaith ſhall be protracted for their torment. Fie vpon ſuch paltrie Diuines, that doe ſhut vp thoſe fountaines of comfort, that *Chriſt* openeth for the good of his Children. What greater comfort can poſſibly bee then the promiſe of Chriſt, that the day of iudgement ſhall be haſtned for the deliuerance of Gods elect? And yet this worldly Cardinal tels vs that it ſhal be put off for their affliction. They ſhall be ignorant ſaith he that liue after the 45. whether that day ſhall be deferred any longer. Hee knowes it is well with him in this world and liues in all delight and delicacie with that his *latiall Iupiter the Pope*, but whether it will be ſo well with him in another world that he knoweth not. And therefore he thinkes of the prolonging of this preſent world. I thinke verily that if God would inuite him preſently to his heauenly banquet, he would craue, as old as he is, ſome more daies; it may be

Daniel vtterly miſtaken.

Dan. 7. 11.

The ſixt and laſt ſigne.

Bellarmine wiſer then Chriſt and againſt Chriſt.

be ſome more yeare, wherein he may pamper and cheriſh his olde carcaſe, and would ſecretly anſwere with that prophane *Martiall*,

Mart. lib. 9.

Seeke others for to feaſt with Iupiter aboue,
I heare vpon the earth my Iupiter will loue.

Heere they place their heauen: they put farre from them that day of iudgement, wherein they are to giue accompt of ſo many impieties againſt Chriſt, and ſo many out-rages againſt Chriſtian Kinges and people. But let vs come to his argument, wherewith he prooueth that we are not to expect Antichriſt before his departure, nor before the end of the world to looke for his comming. Thus he argueth.

The end of the world is not yet come.
Therefore Antichriſt is not yet come.

This ſhall bee their euerlaſting argument while the world endureth, thus will they argue for Antichriſt: this becauſe *Bellarmine* thought to be very abſurd, hee doth alter the queſtion and concludes thus, That it ſhall not be long before Antichriſt come. For

If it were long before Antichriſt came, the end of the world would be long hence.

But the conſequence is falſe. Therfore the antecedent

He proues his propoſition out of the Apoſtle, That Antichriſt ſhall come a little before the end of the world, and immediately before the ſecond comming of Chriſt, and then that ioyly fellow ſhall appeare, whom the *Lord Ieſus* ſhal conſume, with the ſpirit of his mouth, and the brightneſſe of his comming. But the Apoſtle doth diſtinguiſh betweene the comming and the deſtruction of Antichriſt, betweene the ſubſtance of Antichriſt and his appearance or reuelation: betweene which and his deſtruction there is a great diſtance. He lay cloſe hidden in the daies of Saint *Iohn* & Saint *Paul*, as I haue ſaid before; he was therefore. He did appeare after the remouing of the Empire, for that did hinder that he might not appeare: which happened

not till many ages after. Againe the Apoſtle diſtinguiſheth betweene the conſuming of Antichriſt, and his finall ouerthrow. After he is reuealed, he ſaith hee ſhall waſt away by little and little with the ſpirit of the Lordes mouth, but ſhall bee vtterly put out by the brightneſſe of his comming. Heere let me a little touch *Bellarmines* prophane ieſting. Surely ſaith he the ſpirit of Chriſt muſt be very weake, if it cannot diſpatch Antichriſt raging aboue a 1000. yeares. And there it pleaſeth him to diſtinguiſh betweene the word of God, and his power. As though there is not power in the word of God to weaken, and breake Antichriſt in peeces, the force whereof the beaſt ſhall feele in his fall and deſtruction. Now the thing is a working, now Chriſt doth enfeeble Antichriſt with his word, afterward hee ſhall deſtroy him with his preſence. Hee ſhall kill him by weakening him, that I may put off the Cardinals ridiculous diſtinction, who doth thus diſtinguiſh, *Hee doth not ſay he ſhall weaken him but hee ſhall kill him.* And it pleaſeth him to ſcoffe at vs when wee ſay that now Antichriſt ſhall be ouerthrowne by the word of the Lord, when as now the word of the Lord ſhall be ouerthrown by him. May not a Chriſtian, and an old man, and a Diuine bluſh for ſhame, (as for a Cardinall nothing will make him bluſh) to ſport and ieſt in a matter ſo weighty and ſerious? As God himſelfe ſo Gods word is eternall, his Miniſters Gods witneſſes Antichriſt could kill, the word it ſelfe he could neuer kill, which ſhall abide when he rots to nothing. Yea truely as the word of God is a liuing word ſo the Miniſters of the word Gods faithfull witneſſes being ſlaine, ſhall by the power of the word riſe againe, if not in their ſeuerall perſons, yet in a ſucceſſion, and kill this murthering Antichriſt. Chriſt therefore hath not a weake ſpirit, but the Cardinall hath a weake braine, who doth not as yet vnderſtand, the degrees and meanes which Chriſt vſeth in the aboliſhing of Antichriſt. But he tells vs Saint *Iohn* ſaith that Antichriſt

Bellarmine a prophane Ieſter.

christ *shall come in the last houre*: But he vnderstandeth the last houre to be all that time from the ascension of Christ to his second comming, which God doth call an houre, very short in respect of the Saints glory, but very long in respect of their patience. This testimonie I thus retort.

What is ment by the last houre.

When that Antichrist commeth it shall be the last houre, saith *Iohn.*

But Antichrists are now come (meaning the whole bodie together with Antichrist that head, which elsewhere he affirmeth is come):

Therefore now is the last houre.

And if then was the houre of the comming of Antichrist, he is not to be destroyed three yeeres and a halfe before the end of the world.

CHAP. XLI.

Of the fixt and last Note.

BVt he proues it out of *Daniel*, that after Antichrist hath raigned three yeeres and a halfe, hee shall be destroyed 45 dayes before the day of iudgement. For when he had continued 1290 dayes, he addes, happy is he that shall liue to see 1335 dayes. This place is properly to be vnderstood of *Antiochus*, of his death, and of the deliuerance of the *Iewes*. But grant that the place be to be vnderstood of the kingdome of Antichrist, and the end of the world: then it would follow, first, that the kingdome of Antichrist lasted not 1260 daies, which make three yeeres and a halfe, but 1290. Againe, it followes that Antichrist is to be destroyed 45 dayes before the end of the world, whom the Apostle saith must be destroyed at the comming of Christ. Thirdly, it would follow, that the time of Christs comming should be knowne to men, which Christ doth assure vs is vnknowne vnto Angells. If these consequen-

Cap: 12, 12.

Daniel mistaken.

Three absurdities.

ces be absurd, then the Antecedent is absurd, from whence they arise.

You haue, *Paul* the fift, *Bellarmines* six demonstrations making small proofe that Antichrist is not yet come. Now seeing I haue dilated about Antichrist all the questions, whether he be, what he is, of what kinde, what is his kingdome and retinue, what hee doth and wherein he is busied, the name wherewith he is termed, the marke wherewith he is branded, the seate wherein he ruleth, the time wherein he is reuealed, and withall what he is not: It is not requisite that I tell you in many words who it is, when you your selfe seeme to haue Antichrist wholy in your breast, and to carrie him in your bosome. You haue heard what hee hath done, now heare what hee shall suffer. For wee are so farre from doubting of his comming, that wee thinke of his destroying foretold of the Angells in *Iohn*. I saw saith he an Angell flying in the middest of heauen, hauing the eternall Gospell to preach vnto them, that are vpon the earth, and to euery nation, tribe, tongue, and people, speaking with a loude voice, *Feare the Lord, and giue honor to him, because the time of his iudgment is at hand, and worship him, who made heauen and earth, the sea and all that are therein.* This Sermon of the Angell, what is it else, but a briefe summe of all those Sermons which *Luther* and *Calvin*, and other Preachers of the Gospell preached in all the coasts of the Christian world, that they might bring the people to the faith of Christ, the feare of God, and the worship of him alone?

He onely that made heauen and earth is to be worshipped, he only is to be serued.

God only made heauen and earth.

Therefore we must worship and serue God only.

This syllogisme of the Angell, as a Ramme is aduanc't by our men, to batter, ouerthrow, and expell out of the consciences of men all those forces of Idolls, which Antichrist hath erected.

What Antichrist is.

Antichrists sufferings.

Apoc. 14. 7. The first Angell.

The Angell and the Protestants preach alike.

And

And there followed another Angell, saying, *Babylon is fallen, Babylon that great Citie is fallen, because she hath made all nations drunke with the wine of the wrath of her fornication.* Here the spirituall fall of Babylon, not the materiall is to be vnderstood; which being weakned, and shaken by the preaching of the word, while as yet the walls were standing, fell in mens mindes, and was wholy cast downe. For who is there, but of small vnderstanding, to whom the iniquitie of the Church, and Court of Rome doth not appeare? to whom their impietie is not euident? to whom shee seemes not to be the mother of fornication, the receptacle of spoiles, the queene of pride, the shop of sinnes, and the sinke of all filthinesse? A hundred and threescore yeeres since one that was no Heretike, as a Lutherane is termed, but a Roman-Catholike, writ thus of the Pope, as it is recited in the catalogue of the witnesses of truth.

The second Angell. Apoc: 14.8.

In what accompt the Pope was heretofore.

Iupiter is below.
In heauen is Plutoes place.
Vpon a brutish animal
Bestowed is all grace.
It is as Iewells in the mire
And durt vpon the face.

And if he were so hatefull, when the darknes did couer his filthinesse, how much more hatefull doth he seeme to all since the light of the Gospell hath laid him open and naked to the view of all men?

The third Angell followed them, crying with a loud voice, *If any shall adore the beast, and her image, and beare her marke in his forehead, or in his hand, he shall drinke of the wine of his wrath, which is mingled with wine in the cup of his wrath: And he shall be tormented with fire and brimestone in the sight of the Angells, and before the face of the Lambe, and the smoke of their torment doth ascend vp for euer.* This Angell doth threaten eternall destruction not onely to Rome and the beast, but to all that loue Rome, or adore the beast, whether they carrie the marke

The third Angell. Apo: 14.10.11

marke of the beast either openly in their forhead, or closely in their hand. Here I admonish euery man of God, euery messenger of God, my selfe being the least and last of all Christs seruants, that they seeke not after ease to make them idle, or after wealth to make them couetous, or after pleasures to make them luxurious, or after preferment to make them proud: but that they haue a continuall care to recouer soules fallen to the beast, or preserue them that stand vpright; to whom being stampt with the marke of the beast, the Angell of God doth denounce so greeuous and endlesse torments. There is no doubt but as soone as any of you doe earnestly vndertake this businesse of God and Christ, but he shall endure many wrongs, not onely from outward enemies, but which is more greeuous from false brethren, those following the quarrell of Antichrist, these couering their owne with the name of Christ, so that they can looke for nothing from these but molestation and trouble, from those nothing but death and destruction. But let him for his comfort heare that voice, which *Iohn* heard from heauen: write, *Blessed are the dead which die in the Lord, so saith the Spirit, that they rest from their labours, and their works follow them.* And if those dead be blessed that liue and die in the Lord, i. in the faith of the Lord: how much more happy be they that liue and die for the Lord, i. for the faith of the Lord? We haue three witnesses testifying this happinesse

1. The voice from heauen.
2. The Scripture in the Church.
3. The spirit in the consciences.

all testifying that the sense of our miserie is short, but the sense of our happinesse euerlasting; that the life weakned by sicknesse, is necessarily to be laid downe, and that it is not greatly materiall, whether a man die vnder a canopie, or in a campe, so he die in Christ, and for Christ; that a momentanie life is here granted to vs, but that the reward of a life well spent is immortall.

An exhortation to Ministers.

Three witnesses of happinesse.

And

And whereas it is appointed that all ſhall die, Gods ſeruants may rather wiſh that their life, which muſt neceſſarily be ended, be rather ſpent in a holy cauſe, then reſerued for a naturall end: eſpecially againſt ſeducing, and bloody Antichriſt, and all his adherents, who now if euer are moſt wrung and grumble, threatning fire and ſword to the Saints of God. The wicked therefore when they fall, ſhall be moſt greeuouſly puniſhed in hell, for all their impieties, and abominations, but theſe that are waſhed and redeemed with the blood of Chriſt, ſhall preſently from their death in great triumph enioy a place, and reſt in heauen. For after in the ſixt Viol, which the ſixt Angell powreth out into that great riuer Euphrates, there is mention of a great battaile, to which thoſe 3. vncleane ſpirits cõming in the likenes of frogs out of the mouth of the Dragõ, out of the mouth of the beaſt, and out of the mouth of the falſe Prophet, doe ſummon the Kings of the earth againſt the great day of the Almightie God, who ſhall gather them together into a place that in Hebrew is called *Armageddon*. In which words the malice of Satan, and of Antichriſt, and the Antichriſtian Synagogue is plainly ſet downe, as likewiſe of the Ieſuites, thoſe frogs, who croking out of their caues, prouoke the Kings of the earth to warre againſt Chriſt, and the Church, but with what ſucceſſe the place and day doth declare. That is the day wherein the right hand of Almightie God ſhall be great and glorious by the fall of Antichriſt. The place is called in Hebrew, *the hill of theeues and robbers*, as Aquinas: or a *curſed armie prepared to battaile*; or an *armie of deſtruction*, which ſhall both bring deſtruction and endure it. Vnleſſe that be better, as diuers read *Charmagaddon*, that is, *a troupe appointed to the ſlaughter*; or *Gnarmageddon*, which ſignifies *a craftie kinde of killing*; ſo that the ſenſe is, that Princes are to be brought into that place, by the cunning ſleight of Satan, and Antichriſt, where they may vtterly periſh. Although another farre other

The ſixt Angell. Apoc: 16.12.

The place where the Popiſh frogs ſhall be deſtroyed.

wiſe, and farre better doe take it not for a noune appellatiue, but proper, *Megiddo* it was a hilly city in the land of *Canaan*, and becauſe *Har* in Hebrew is a hill, and that was ſcituated vpon an hill, it was called *Harmageddon*. That place was renowned for the ſlaughter of the *Canaanites* where, where *Iabin* and *Siſera* fighting againſt the people of God, were daunted and vanquiſhed vnder the gouernment of *Deborah*, for whom the ſtarres were ſayd to fight in their courſes: as the windes and ſeas did fight for our *Elizabeth of bleſſed memorie*, againſt the Spaniſh inuincible Armado, to whom that diſtichon of *Claudian* doth fitly agree.

O much belou'd of God, for whom the ſeas doe fight,
And winds conſpire to blow, to put the foe to flight.

The ſeuenth Angell.

Apoc. 16. 17. &c.

Therefore *Harmageddon* was the place of this battell that the enemies of the Church with *Iabin* and *Siſera*, gathered together by God, might expect the like deſtruction. This the ſeuenth Angell which powred out his viall into the aire, doth notably ſet out. There went a great voyce from heauen out of the throne ſaying, *It is finiſhed. And there were made lightnings, and ſounds, and thunders, and a mighty earth-quake, ſuch an one as was not ſince men inhabited the earth: And the great city was diuided into three parts, and the cities of the Heathen fell, and great Babylon came into remembrance with God, to giue vnto it the cup of the indignation of his wrath. And euery Iland did flie away, and the hils were not found, and a great haile like talents fell downe from heauen vpon men, and men did blaſpheme God for that great plague of haile.*

What maruell if when the Creator is offended, all the creatures be likewiſe offended? for as then the ſtars abiding in their order & courſe, did fight from heauen againſt *Siſera* for *Deborrah*; ſo now the lightnings and thunders, and wonderfull earth-quakes, and the mighty talentary haile ſhall, when God is angry, fight for his Church againſt great Babylon. And as then the victory at the waters of *Megiddo*, ſo theſe now ſhall not bee atttributed

attributed to the force of men, but the powers of heauen. So likewiſe in the 20 of *Iohn*, when Sathan ſhall be looſed after a thouſand yeeres, by whom *Gog* and *Magog* ſhall bee muſtered to battell, the tents of the Saints, and the beloued city ſhall bee beſieged, but hee addeth, that fire ſhall iſſue out of heauen from God, which ſhall conſume the enemies. In which place *Iohn* doth not vnderſtand thoſe enemies, whom *Ezechiel* deſcribeth, the *Seleucidæ* inhabitants of Syria and Aſia the leſſe. For *Gog* doth ſignifie Aſia the leſſe, deriuing the name from *Giges* their king, *Magog* is Hierapolis the chiefe ſeat of Idolatry in Syria, builded by the Scythians, & by them ſo called. So that in *Ezechiel*, *Gog* is taken for Aſia the leſſe, and *Magog* for Syria: now becauſe the *Seleucidæ* were the moſt outragious & cruell enemies of the Iewes, by whom after their captiuity, and before the comming of the Meſſias, they were to endure moſt greeuons afflictions; therefore by a vſuall prouerbe among the Iewes, the cruell enemies of the Church are called *Gog* and *Magog*, which *Iohn* did apply to the ſetting out of the enemies of the Chriſtian Church, whom Sathan in the latter dayes, vnder the conduct of Antichriſt, ſhould ſtirre vp to warre againſt the Saints. Not therefore the ſame, whom *Ezechiel* deſcribes; but the like, called *Gog* and *Magog*, conſumed and deuoured by fire ſent from God out of heauen, that the conqueſt being got not by earthly, but by heauenly powers might take away courage from the Antichriſtians, and encreaſe it in the Saints. In the meane time one of the ſeuen Angels chap. 17. had conference with *Iohn*, ſaying, *Come and I will ſhew thee the condemnation of the great whore which ſits vpon many waters*, that is, *people, nations and tongues, with whom the Kings of the earth haue committed fornication, and the people haue beene drunke with the wine of her fornication*, who after they haue a long time fought on the beaſts ſide againſt the Lambe, at laſt being conquered by the Lambe,

The enemies of God called *Gog & Magog*. And why.

Lambe, who is King of Kings, and Lord of Lords, ſhall ioyne their forces againſt the Beaſt, and ſhall deuoure and conſume by fire the Babyloniſh whore, left naked & forſaken of all men. And marke in what order the victory ſhall proceede. First, Antichriſt is conſumed with the ſpirit of the Lords mouth, that is, with the miniſtery of the word, but with the brightneſſe of the Lords comming is cleane aboliſhed. So ſaith *Paul*, ſo *Iohn*. After the preaching of the eternall Goſpell, by the ſecond Angell, followeth the ſpirituall fall of Babylon, denounced by the third Angell, chap. 14. Babylon is falne. Afterwards Gods decree of Antichriſts ruine, being publiſhed by the ſeuenth Angell, his deſtruction followes, ſhewed by one of the ſeuen Angels, and the outward ouerthrow of Babylon procured by Princes. That propheſie is fulfilled, this is to bee fulfilled: let that which is fulfilled win credit to that muſt be fulfilled: There followeth at the laſt, the laſt condemnation and euerlaſting deſtruction of the whore, chap. 18. proclaimed from heauen by another Angell, Babylon that great city is falne, is falne, Antichriſts Metropolitane ſeat is now become a dwelling place for Diuels, and a cage for euery vncleane ſpirit, and euery vncleane bird. There is ioyned by him an heauenly admonition, to them who as yet abide in Babylon. Come out of her my people, leſt as you bee partakers of her ſinnes, you likewiſe be partakers of her plagues. Heere the Angell ſpeaketh to all Papiſts, cheefely to them that be ſimple and ingenuous that they be careful of their ſaluation: if the words of God cannot mooue them, let his deedes moue them: if they will not hearken to men, let them hearken to Angels: if they feare not temporall puniſhments, let them feare eternall: let them come out of Babylon with all ſpeede: leſt as they be found partners of her ſinnes, they be found partners likewiſe of her plagues: which the Angell doth deſcribe very liuely in the verſes following. While at the laſt,

The order in deſtroying of Antichriſt.

1.

2.

3.

4.

An exhortation to come out of Babylon.

the

the laſt Angell being of great ſtrength tooke vp a ſtone, as it were a mill-ſtone, and caſt it into the ſea, ſaying, with ſuch force ſhall Babylon that great city bee caſt, and ſhall neuer be found againe. Where the moſt bitter lamentations of her louers, and the exceeding ioy and triumph of the Saints is deſcribed. In which battell, whereof the Angels propheſie, there is no cauſe, why the Antichriſtians ſhould lift vp their mindes, or Chriſtians deceiue theirs. For if wee looke vpon the captaines of either ſide, on that ſide the Lambe, on this Antichriſt; on that ſide the inuincible lion, on this a ſilly beaſt ſhal fight. If we look vpon the ſubſidiary ſouldiers on that ſide, moſt valiant Princes conuerted by Chriſt ſhall fight, on this ſide with old doating Prieſts forſaken by Chriſt. If we look for ſouldiers from heauen, we ſhal haue the Angels fellow-ſouldiers in this battell, whom we had fellow-witneſſes of the Goſpell. So heauenly bands ſhall fight with earthly forces. If we look for the authors of this war, God on this ſide ſhal fight with the Diuell, powre and eternity with weakneſſe and rottenneſſe. If we looke to the cauſes of this warre, the truth and the pure worſhip of that one euerliuing God, written religion, ſound faith, heauenly magnanimity ſhall fight with deceipt, with idolatry, with ſuperſtition, with perfidiouſneſſe and feare. And if God doe ſuffer ſome of his ſouldiers to fall in the quarrell, that they may riſe againe and come to him, will hee ſuffer his cauſe to be loſt, will he ſuffer his truth and power to be ouercome by errour and wickedneſſe? Aſſuredly hee will neuer ſuffer it. The Chriſtians therefore haue no cauſe to feare, the Pope hath no cauſe to inſult.

5.

Comforts for Gods children in reſpect of the Captaines.

Souldiers.

Authors.

Cauſes.

For the Pope alone hath all the markes of Antichriſt.

The Pope alone therefore is Antichriſt.

CHAP. XLII.

The ſcope and concluſion of the whole worke.

I Haue finiſhed the Glaſſe, *Paul* the fift, ſet before you to ſee your ſelfe, before others to look on themſelues, wherein Antichriſt is fully ſet downe as in preface. Heere you may ſee contained his right and true marks, the falſe being reiected and caſt by. Euery of them in ſeuerall, and all of them ioyntly together doe prooue the Pope to be that great Antichriſt. Hence it followeth that Popery is Antichriſtianity. What hee is, and who he is, appeares out of the preface. What he doth and what he teacheth, out of the Dialogue diuided into three bookes. Firſt comes vpon the ſtage Antichriſt pragmaticall. In the two other bookes Antichriſt dogmaticall. There he carries himſelfe like a Rebell, heere like a Sophiſter: there he doth impaire the glory of the Empire, heere the truth of the Goſpell, there hee doth vndermine the faithfulneſſe of ſubiects, heere the faith of Chriſtians. The firſt booke doth propound the rules and grounds of Chriſtian fealty and obedience toward Kings againſt Chriſtian rebellion, ſhadowed ouer with a ſhew of Catholike religion. The other two doe erect the foundation and pillers of Chriſtian doctrine and faith, againſt the Antichriſtian hereſie, compacted of twelue new articles of the faith, brought into the forme of a creede by *Pius* the fourth, whereupon I call it the Popes creede. I doe ſolemnely profeſſe that I am a faithfull ſeruant of Chriſt and the King. I doe not take vpon me, being the meaneſt and the leaſt of all other, to giue warning vnto Kings, once already warned by the great King, not therefore to bee warned of any, but of Chriſt the King of Kings Let Ieſus Chriſt therefore bee in our thoughts a while, who although he be abſent in body, yet preſent in ſpirit, hath an

an intereſt, and being, yea and a gouernment alſo in the ſpirits of all Chriſtians, and chriefly of all Princes, his bountie is to be loued, his maieſty is to be dreaded euen of Kings: for as the powerfull gouernment of Kings is to be dreadfull to their owne ſubiects, ſo the moſt powerfull gouernment of God is to bee dreadfull to Kings; of God I ſay manifeſted in the fleſh, who being preſent with them in ſpirit, ſeemeth thus to ſpeake, and complaine.

CHAP. XLIII.

THE PROSOPOPEY.

I AM not ignorant, who am ignorant of nothing (ô yee Chriſtian *Kings* and *Princes*) that the Byſhop of *Rome*, my Vicare, as he calles himſelfe, my Aduerſarie, as he carries himſelfe, hath beene a Teacher of hereſie in the Church, and a Practiſer of treaſon in the common-weale for theſe many yeares. For euer ſince hee was made the vniuerſall Byſhop, he hath done nothing elſe, but corrupted my Goſpell, and peruerted your Empire. And no maruell, for out of the corruption of the Goſpell, doth follow the diſſolution of the Empire. For whereas I haue erected by the Goſpell a twofould pillar of gouernment, Authoritie in Magiſtrates, and Allegeance in Subiects; it is ſtrange to ſee the Goſpell peruerted in the mindes of men, how each pillar of gouernment falles to the grounds. The greateſt fault whereof is in the Byſhops treacherie, and in your ſlothfulneſſe, that whereas I had ſubmitted all Byſhops vnder your power and iudgement, you haue ſuffered one to fly out ſo farre aboue the reſt, that he dare not onely rebell againſt yours, but againſt my Maieſtie alſo. That therefore the ancient dignitie of the Empire, may be recouered being loſt, and for euer maintained being recouered; my counſell to you is, that the truth of the Goſpell,

The Pope both an hereticke and traytor.

Goſpell, ſhaken and long weakened, by the Popes tyrannie, may at laſt be reſtored by your princely authoritie. For what is more reaſonable, then that I ſhould haue you defenders of my glory, whom I haue appointed Miniſters of my power? And if it were in queſtion heretofore, whether that Byſhoppe, were that Antichriſt; He is ſo prophetically deſcribed by my beloued Diſciples *Iohn and Paul*, that now it is out of queſtion, ſeeing that euent hath laid open and made cleare the prophecie. For all the partes of the prophecie are ſo plainely interpreted, of the ſucceſſion of the perſons, the nature and diſpoſition of the King, and kingdome, the acts of the beaſt, the impreſſion of the Character, the number of his name, the ſcituation of his ſeate, the time of his reuealing, the cuppe of the whore, the kind of his marchandiſe, the fall of *Babylon*, laſtly the comming in, and going out, the birth, and death of Antichriſt, the laſt anſwering the firſt, and the middle anſwering both, with ſuch a conſent and harmonie, inferring things to be fulfilled, by things that are fulfilled, that I could not haue made it clearer, if I had named the Byſhop of Rome himſelfe. And Antichriſtianity is well defined by my Apoſtle, to be not iniquitie, but the myſterie of iniquitie. For if Antichriſt had appeared to you in his owne likeneſſe, you needed not to haue beene ſo carefull about the buſineſſe. Now that hee doth inſinuate himſelfe with a counterfet holineſſe, and a diſſembled ſanctity, how many millions of innocent men hath he coſoned and deceiued with his hidden & myſticall wickednеſſe? But let the viſard be taken off from this hidden Antichriſt, then none can hereafter be deceiued, but he that will wittingly and willingly be deceiued. Beware therefore that the old trickes, and ſtratagemes being laid open, beguile you no more. He faineth himſelfe to be the Prince of the couenant, and yet he hath altered my couenant: Hee pretendes himſelfe to be a Keeper of my will and teſtament, and yet he

All notes of Antichriſt agree with the Pope.

he hath not only raced and defaced my teſtament, but hath foyſted in one of his owne. He termes himſelfe the foundation of the Church, and chalengeth to him my peculiar title, and yet hee doth with cunning deuiſes ſubuert and ouerthrow my Church. He makes a ſhew of great zeale to my croſſe, and yet doth annihilate the power of the croſſe. The holy Scripture makes mention of Gods double gouernment, the Legale, and Euangelicall: The legale which hath the condition of working annext vnto it, *do this and thou ſhalt liue.* The Euangelicall requireth the condition of beleeuing, *Beleeue and thou ſhalt be ſaued.* But it requireth faith not as a worke, but as an inſtrument, whereby you may receiue the promiſes of the ſpirit, therefore that is called a conditionall, this a free conuenant. Where there is no couenant, there is no faith, and where there is no faith, there is no ſaluation. Humane faith doth reſt vpon an humane couenant, heauenly faith vpon a heauenly couenant. Heauenly faith is of two ſorts, anſwering the double couenant: One legale, which beleeueth the promiſes and threatnings of the law to bee true: the other Euangelicall, which is rightly called iuſtifying faith, which doth beleeue the promiſes of the Goſpell grounded vpon my ſelfe not onely to be true in generall, but doth apply them to euery beleeuer in particular to eternall life. Now ſaluation is to be expected of you, not out of the forme of each of theſe couenants, but out of one of them. The forme of the Legale couenant is, as I ſaid, *Do this, and thou ſhalt liue*: the forme of the Euangelicall couenant is, *beleeue and thou ſhalt be ſaued.* If therefore you looke for ſaluation out of the legall couenant, you muſt wholely and entirely, and at all times doe that which is commanded. You do it not: you ſhall die therefore. If you looke for ſaluation by the Goſpell, you muſt certainely beleeue that which is promiſed. Theſe bee the diſtinct formes of each couenant, for the procuring ſaluation,

The Pope hath altered Chriſt his Teſtament and brought in a new.

Ierem. 31. 31. Heb. 8. 5. *ad finem.*

by no meanes to bee confounded, yet the Pope hath confounded them: Doe and beleeue; and ſo hath brought in a third couenant which holy writ doth not acknowledge Thus the Prince of the couenant, hath broken Gods couenant. It is not to bee denied, that faith, and good workes are to bee ioyned together in a man that is iuſtified, but to mingle and confound theſe two formes *Doe this and beleeue*, that thereby a man is to be iuſtified, is vtterly to bee denied, as my Apoſtle *Paul* hath deliuered. For as the Law doth not admit the leaſt tranſgreſſion, ſo the Goſpell doth not admit your leaſt ſatisfaction. Now what is more euident then that this hypocriticall enemie, who vants himſelfe to be a faithfull keeper of my will, hath not onely in many places raſed my will, but which is farre more heinous ſhuffled in a new will? As when the *Dominicans* printed their new Goſpell by the ſufferance and conniuency of the Pope: as when *Paul* the fift cauſed the conformities of *Saint Francis that typicall Ieſus* my ape, to be reprinted. A meere forger, who hauing abrogated my will, hath brought in one of his owne. A mans teſtament, which is ratified by the death of the teſtator admitteth not, either addition, or detraction, ſaith the Apoſtle; much leſſe Gods teſtament, which is confirmed with my bloud and death. But my teſtament, ſay they, is of two ſorts,

The firſt nuncupatiue. } The laſt doth abrogate the
The ſecond writen. } former as my *Apoſtle* teacheth.

But I know what vexeth them. The Legacies ſet downe in writing, they thinke not ſufficient to ſerue their turnes, and therfore they haue deuiſed a will nuncupatiue, not out of my Sermons, but out of their decretals. How farre better did the old *Rabins*, who compared the fiue bookes of *Moſes* for the abſolute knitting of the parts thereof within themſelues, to the body of man? whereto if you adde a part as a finger to a hand, you bring in a deformitie; if you take away a part,

The *Dominicans* brought in a new Goſpell.

S. *Francis* typicall *Ieſus*.

The Pope deuiſeth Chriſts nuncupatiue will.

A fit ſimilitude betweene the body of man & Scripture of God.

part, as a iaw from the face, you bring in infirmitie; if you ſhut vp a part as the mouth, which nature hath opened, or open a part, as the ſide, which nature hath ſhut vp, you bring danger to the life. So if the Pope do adde vnnaturall parts to the written will of God, hee doth corrupt Gods booke, as when he addeth Apocryphall and decretall Epiſtles: if hee take away naturall parts he doth deceiue the ſoule of man, as when he taketh the ſecond commandement out of the decalogue, and taketh the cuppe from the ſupper: if he open thoſe things that ſhould be ſhut, he offers wrong to God, if he ſhut vp thoſe that ſhould be opened, he offers wrong to men. The *Rabins* ſhall riſe vp in iudgement, and condemne both the Pope and all Popelings, who accuſe all the written will of God of imperfection, when as they iudge the fiue bookes of *Moſes* to bee a volume moſt perfect. They who diminiſh, adde, change euery thing at their pleaſure, ſhaue away with their cenſure what they miſlike, and what they like reſtore; that curiouſly open ſecrets, ſo that their owne Clergie thinkes baſely of them: and of enuie ſhut vp things to be reuealed, that they bee not knowne of the people of God: They I ſay are contumelious to God, whoſe laſt will they haue either corrupted or aboliſhed. They are iniurious to the ſonnes of men from whom they haue either openly ſtolne away, or priuily filcht away Gods heauenly Legacies. Here I appeale to all learned and ingennous Papiſts. It is no ſmale matter that is in hand, but one of the greateſt that euer was: the thing in controuerſie is Gods Teſtament. The legacies of all the ſonnes of God, are in queſtion, which cannot be of force vnleſſe Gods teſtament be ſafely kept. Herein the ſonnes of God muſt maintaine their right againſt men, and Diuels. Your Maſters grant that Rome is *Babylon*, the context and euent conuince it to be Byſhoply *Rome*, againſt whom my ſeruant *Iohn* doth denounce moſt certaine deſtruction. Come foorth of her therefore aſ-

ſoone as poſſibly you can. Yea? out of the Catholike Church doth ſome of you ſay? he is euer harping on this ſtring, he ſhould ſay from the Catholike or common whore, if he would harken to *Iohn*. Bid her therefore farewell, whoſe welfare ſhee cannot endure. I hartily beſeech you, that you would be pleaſed to be ſaued. Saued you cannot be, vnleſſe Gods laſt will and teſtament, wherein the ſaluation of man is conteyned, be kept ſafe and ſound from the corruptions of Antichriſt.

The parts of the Teſtament are two.
- Remiſſion of ſinnes.
- The ſanctifying of a ſinner, which conſiſteth in the true enlightning of the minde, and the reforming of the heart.

The parts, forme, and Legacies of the new Teſtament.

The forme of the Teſtament is,
- I will be your God.
- You ſhall be my people.

Vpon theſe, three Legacies doe depend.
- The remiſſion of your ſinne.
- The imputation of my grace.
- The gift of eternall glory.

The forgiuenes of ſinne is free, is perfect, is eternall. It is free: *I blot out your ſinnes for my owne ſake, not for your ſakes, but for my owne names ſake. I am that lambe that was ſlaine, who alone take away your ſinnes.* Are you then ſo mad that you will goe from the Lambe that is ſlaine, to the golden Calfe that is ſet vp; that you beleeue the ſinne of man can be forgiuen by the man of ſinne? The diſpenſing of grace is not in his power, much leſſe the forgiueneſſe of ſinne, which as it is free, ſo it is perfect. For I doe not remit ſome ſinnes, and reteyne others; I doe not remit the fault, and reteyne the puniſhment: but I waſh away all your ſinnes, and forgiue all your puniſhment, if your confeſſion be earneſt, my pardon is perfect. What? Is it not alſo

euer-

euerlaſting? I haue made an euerlaſting couenant with you, neuer to forſake you, euer to bleſſe you, and to ſend my feare into your hearts, that you neuer forſake me. The imputation of righteouſneſſe doth neceſſarily follow the forgiuenes of ſinne; the grant of life, and that eternall life doth likewiſe follow imputation of righteouſnes: for he that beleeueth in the ſonne of God ſhall neuer come into condemnation, but ſhall go from death to life; and let him ſurely perſwade himſelfe, that being now iuſtified by me, and now glorified by me, that being ſaued by my grace, he ſhall ſit in heauenly places with me, and enioy the reall poſſeſſion of the higheſt heauens. Your ſanctification, is the ſecond part of the new couenant, the beginning of your glorification, as your coronation hereafter is the full accompliſhment. For what is grace but glory begun? and what is glory but grace perfected? Eternall life therefore, which is begun in this world, and made perfect in the world to come, doth not differ in kinde, but in degree. Therefore your ſanctification is begun in this world, ſo that the relikes of ſinnes doe abide in the moſt holy, but couered; the inbred corruption did abide in *Paul* regenerated, but weakned; it remained in him to try him, not to deſtroy him: that corruption is remitted, not finiſhed; the guilt is releaſed, but the act remaineth. Sanctification is not therefore perfect but true, which inlightneth your mindes to true knowledge, and reformeth your wills to the ſincere obedience of the Goſpell, and therefore doth change the whole man, both the inward and the outward man, into my likenes, by the power of my ſpirit, that beholding the ſame in the Goſpell, as in a glaſſe, you may proceed from glory to glory, that is, from the glory of your ſanctification here, to the glory of your coronation hereafter. And herein behold how ill the Pope, and I agree. I ſet before you free remiſſion, he a mercenarie: I a categoricall and abſolute, he an imperfect and hypothetical:

Righteouſnes imputed.

Sanctification

Glorification.

How Chriſt & Antichriſt diſagree.

theticall: I an euerlasting, he a temporarie. I require a sincere sanctification of a sinner in this life, but imperfect: hee faines a perfect holinesse, but a counterfeit. Now your Christ Iesus, as he is propounded in the free couenant, and the new testament, is appointed the only foundation of the Church by the Prophets and Apostles, vpon whom they are taught to build their good workes, as gold, siluer, and pretious stones, as the superficies fit for that golden, and pretious foundation: but they denie good workes to be the foundation it selfe, because your workes be they neuer so glorious, cannot endure the weight, and burthen of the kingdom of heauen. They make Christ alone, euen Christ alone apprehended by faith, as it were that mightie *Atlas*, that with his shoulders and his power can beare vp heauen, being made of God for you wisdome, iustice, sanctification, and redemption, and therefore the foundation of the whole building. Not that saluation is begun by him, and made perfect by you; for there is one great stone of the whole building, as deepest in the foundation, so chiefest in the corner; as the ground and beginning, so the roofe and accomplishment of saluation. Which your Pope hath not only deformed with wood, hay, and chaffe built vpon it, that is, with foolish and absurd doctrines, differing from the foundation, but with wicked and pestilent doctrines ouerthrowing the foundation, and by that meanes hath most wickedly taken away the beginning, matter, forme, instrument, and end of saluation. For whereas the holy Scripture doth appoint the free mercy of God, the efficient cause of righteousnesse; the meritorious my obedience both actiue and passiue; the formall, the imputation thereof by the Holy Ghost; the instrumentall, faith conceiued out of Gods word, founded vpon a free promise; the finall, the glory of Gods diuine mercy and iustice: when as the Pope doth ouerthrow all the foundations of saluation, then doth hee take and stop from you all

The causes of saluation.

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the meanes and lights of comfort. While I ſet before you eternall life μισθὸν that is a reward of grace, hee makes it a ſtipend for worke: that I make a gift, hee makes a debt: that I make a patrimonie, he makes a ſtipend; what I make due to adoption, he makes as paid for obedience. Hee doth not ſay it to him that is obedient, which is very true, but for obedience, which is very falſe: that he forſooth might ſet my gifts to ſale, and by that meanes depriue me of glory, and you of peace. From whence it doth ariſe that the Romane Antichriſt (let him pretend what he will) is a breaker of Gods couenant, a corrupter of his will, a ſubuerter of the foundation, being full of Satan, being buſie about this one thing, to bring deſtruction to my Churches, and damnation to your ſoules. Is it any maruaile then if he bring deſtruction to bodies, and ouerthrow to Empires? when as he ſecretly ſends in his runnagate Prieſts into your Kingdomes, who as mad dogs, with their infamous libels may rent in ſunder the good name, and fame of Kings, & bring them into hatred & contempt of others. Who as ſubtle Foxes, do with their cunning ſleights alienate the Kings ſubiects from the faith of their obedience due by my commandement, and to be performed by their oath. And as cruell Wolues after they haue taken away the Kings good name by falſe calumniations, and drawne away the Kings ſubiects from their fealtie and obedience, doe ſpill the Kings blood by what meanes ſoeuer, either by open rebellions, or ſecret conſpiracies, and defend it to be a deed moſt lawfull and meritorious. They ſhew their dogs tooth by rayling, their fox-like ſubtletie by equiuocating, and their woluiſh crueltie by conſpiring. They doe nothing elſe but deceiue the ſimple, bite them that be ſincere, and deuoure thoſe that be innocent. They pretend faith, but they teach periurie: They ſay they reconcile men to Chriſt, but in deed reconcile them to Antichriſt: in the meane while whom they get to adhere

Papiſts, as Doggs.

Foxes.

Wolues.

here to the Pope, they draw from the King. For while they build vp ſpirituall obedience, they caſt downe the ciuill: is not this the qualitie of a Fox? They ſet vpon thoſe that be weakeſt, that they may ouercome the ſtrongeſt, as the *Serpent* ſeduced *Eue*, that *Eue* might ſeduce *Adam*; ſo theſe Serpents ſet vpon wiues, that the wiues may deceiue their husbands; they catch after women, that they may entangle young men, in whom is greater vigor, and heat to commit any wicked enterpriſe. So they haue a ſchoole full of maſculine women, and feminine men; doth not here appeare to you the wilineſſe of the ſerpent? Now with what vilanous ſlanders theſe curres haue abuſed Princes, both liuing and dead, being the excellencies and glories of the earth, witnes thoſe infinite libels caſt out againſt *Elizabeth Queene of England, and Iames King of Great Britaine.* What maruaile is it if they raile vpon holy Doctors, that doe but write againſt them, when they reuile great Princes that can proſcribe them? But that is no maruaile, that they ſpare not the good name of a King, when they ſpare not his blood. For they be not only byting doggs, but deuouring wolues, as appeares not only by the gun-powder Treaſon, I ſhould haue ſaid the Ieſuites treaſon, but by the cruell death of *Henry* the third and fourth Kings of France. I am grieued at your ſluggiſhnes; I am greeued at your ſlauerie, ô yee Kings and Princes, who doe endure ſuch ſowers of ſedition, ſuch teachers of periurie, ſuch authors of King-killing. Beware of theſe dogs, catch theſe foxes, driue away theſe wolues, as my ſpirit hath aduiſed you; to whom ſlandering is a ſport, couſening is a game, rebellion and conſpiracies is meat & drinke. Foreſee that your patience be no longer hurtfull, both to you and me. Awake out of ſleepe at the laſt, and defend my glory together with your owne ſafetie, take the cauſe of the Goſpell in hand, and laying aſide Antichriſt, put on Chriſt Ieſus, not a falſe and a faigned Ieſus,

An exhortation to Princes.

ſus, as he is deuiſed by that Apoſtata, but true and right Ieſus, as he is preached by the Apoſtle. Doe no longer hold ſhadowes for bodies, ſhewes for ſubſtances, preferre not things vaine before thoſe that be ſound, nor things fraile before eternall. Vaine and fraile is the outward ſhew of Chriſt, which deceiues the eyes, ſound and eternall is the truth that feeds the ſoules: it is not the forme but the power of the Croſſe that brings ſaluation. Let not the gliſtering ſhew of Antichriſt, which wrongs you being aliue, and cannot helpe you being dead, deceiue your eyes, that it may keepe you from Chriſt, from whom you may expect comfort in life, and true reſt in death. Whereby their madnes ſeemes the more, who groueling vpon the ground, ſo dote vpon Antichriſt, that they neglect the faith of Chriſt, his name onely being reteyned, who cannot feele the ſauing force of the Croſſe, nor the inward power of the Spirit, nor the heauenly light of the Goſpell, nor the ſpirituall glory of my kingdome: As if my eſtate, baſe and contemptible, in whom there is no outward forme, nor ſhew to be deſired, as my Prophet *Eſay* ſaid, had cauſed you to turne both your looking and your liking from me: or as if I had ſuffred the moſt greeuous anguiſhes of the ſoule, and the moſt bitter tortures of the bodie for mine owne ſake, and had not been wounded for your tranſgreſſions, and broken for your ſins, that the chaſtiſement of your peace might reſide vpon me, and ſaluation out of my wounds and miſeries might come to you. For this is the very truth, the baſeneſſe of the eſtate, I vndertooke, the weaknes of the fleſh I tooke on me, the ignominie of the Croſſe I endured, for your ſake, ſeemes vile and contemptible in the iudgement of fleſh and blood. But if that heauenly maieſtie, if that power, if that glory, which through the vaile of humilitie, weakneſſe and ignominie is tranſparent to the eye of faith, might appeare to your mindes: euen as I am deſcribed by *Iohn* a lambe ſlaine, and a

lyon inuincible, that so I may appeare to you a mighty God in the forme of a weake man. How great loue and feare, if you beleeue either a heauen or a hell, would the vniting of so infinite mercy with such infinite power and iustice stirre vp in your soules? Great sinners such as commonly Kings are, had need of great grace, the preaching whereof shall be as acceptable to you as necessarie, when once you shall feele the stinge of an accusing conscience pricking you, whereby you might come to heauen by the way of repentance, that could not come thither by the way of innocencie. But they that vnderstand not the force of their sicknes, desire not the force of the remedie. And while they feele not the wound inflicted by sinne, they looke not for the remedie applied by grace. To whom I denounce that I will proue either a most louing Patron, or a most seuere Iudge, with my right hand to saue them, or to be reuenged on them. All men whatsoeuer they haue or are, owe it all of right to me: but Kings and Princes chiefly, whom by my speciall fauour and grace I haue aduanced a few ouer so many millions of men, and placed them in mine owne throne. To what end? to what end I pray? that they might giue themselues to lust and idlenesse, to serue the Dragon, to aduance, and adorne Antichrist? not so, not so verily. But that they may watch ouer the Church, may fight for the Lambe may spoile & teare in pieces the Beast: & if that heauenly quire of Saints in heauen fall down before the lambe sitting on his throne, and worship him that liues for euer, and cast their Crownes before the throne, saying: *Thou art worthy ô Lord to haue all glory and honor, because thou hast made all things, and being slaine hast redeemed vs by thy blood vnto God.* If that innumerable ranke of melodious Angels doe with sweet and loud voices sing of the power, wisdome, and strength of the Lambe, that is slaine, and giue him all honor due vnto him. What ought you to doe, you vnder whose purple robes, as

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yet abideth duſt and aſhes, and who weare but corruptible Crownes vpon your heads, what ought yee to do in the cauſe of your King and Redeemer? for ſince I haue brought thoſe holy ſoules after the end of all their trauels & dangers in my quarrell and battell, into the poſſeſſion of true happines promiſed and vowed vnto them: you that as yet are in the very heat & danger of the battell, both the neceſſity of my helpe, & the expectance of the reward, ought to ſtir you vp to a more feruent deſire to defend mine honor. Heere I haue a iuſt & grieuous cauſe to complain, that your mutual ſuſpitions quarrels haue made Antichriſt, weake and contemptible in himſelfe, to be ſo dreadfull and mighty. Hence it is that that Laterane Idoll hath taken to it ſelfe, the golden head of a ſwelling title: and ſpread abroad the ſiluer armes of his pecuniary inriſdiction: and ſtrouted out the brazen belly of conſpiracy and rebellion: and hath mooued and ſtirred from home, thoſe iron feet of violence and pride, wherewith he hath not onely trod vpon your crownes, but your neckes. I tell you plainly, the diſcord of Kings hath encreaſed Antichriſt, their amity ſhall weaken him. Is it for your good to admit of ſpies, that may ſearch into your counſels? fiery ſpirits that may caſt the ſeedes of diſcord betweene neighborkings, and ſet them together by the eares? Harpeyes that may ſpoyle you of your treaſures? Horſe leeches that may ſucke your blood? ſecret traytors that with faire words may cut your throats? who when they haue laught at you in their ſleeues, that they haue left you lead, and taken your golde, that they may diſtract your mindes, and ſtirre them vp to make warre againſt your brethren, that thereby that Latiall *Iupiter* waxing great by your diſcords, may leape for cruell ioy at your miſeries and deſtructions. I appeale to your own conſciences, haue you not at all times found the Popes Nuntij, Dataries and Ieſuites to be ſuch? Let there bee an end of quarrelling at the laſt, all theſe miſchiefes

shall bee presently taken away, and now this serpent that hath swolne so bigge with discords to the publike hurt, shall be broken and consumed. Let me therefore be a counseller to you, that a true and a sound peace being concluded among you, euerie one of you in your seuerall kingdomes, wherein I haue left you Kings to be my Vice-gerents, that you restore the true worship of God, renew a right faith, establish good manners, purge the true Sacraments of the Church, call backe againe the olde discipline brought in by the Colledge of the Apostles, and confirmed by the counsell of Neece. Further, that what euery one haue done, all the rest doe allow, that you gather together a generall counsell by generall consent, wherein the feare of danger being taken away, and the partaking of sides being layd aside, the cause of Christ may bee safely and freely handled against Antichrist.

The duty of Kings.

An admonition to the Pontifician Princes, to be ware of *Syren* and *Erinnis*.

Heere I doe seuerally admonish the Romane Catholike Kings & Princes to beware of two counsellers, whereof I call one of them *Syren*, the other *Erinnis*. *Syren* doth perswade them to follow their pleasures, auoid labour, feare danger, doe not stirre a settled pollicy, doe not break truce with their olde friend and companion the Pope, that they goe not about to mend any mischiefe, that is almost past help. For they cannot, she saith, cast off the Pope though they would. Can they not? What cannot the arme of a King bring to passe, being strengthened with the arme of God? from thence faith doth arise, from faith the magnanimity of kings, whereof that driues away blinde superstition, this base sluggishnesse and cowardice. That makes them to discerne, this makes them to withstand all human hinderances, so that they may cast off the Pope as easily as an old heauy gown. It is a reproch for the Popish Kings to say, that the mischiefe is greater then can be remedied, that as yet they cannot mend it? That they cannot cast out the Pope if they would. Could the Princes of Ger-

Germanie, could the Kings of Denmarke, Scotland and Sueuland, that I may not ſpeake of a great part of France, Heluetia, Polonia, Bohemia, and Pannonia. The Kings of England could, the Father, the young Sonne and the Daughter, euen then when all their neighbours abroad were alienated from them, when at home they had a ſeditious cleargie, and a ſuperſtitious people, euen then did the holy courage of a Man, a Childe and a Woman breake thorow, and paſſe ouer all humane lets and impediments whatſoeuer. Let it be a ſhame for Popiſh Princes, both young men and ancient men, not to bee able to doe that which a Childe and a Woman were able to doe. But *Syren* perhaps will whiſper, that it is not good ſtirring of *Paul* the fift, beeing full of *Gregories, Alexanders, Bonifaces* and *Iulij*. O what fooliſh feare is that, ſo to take heede that they feare a miſchiefe, which when they are able to put it cleane away, they pull it and draw it vpon them? But ſome will not caſt off the Pope if they could. They think it a neceſſary euill for Kings to bridle their ſubiects, and for ſubiects to bridle their Kings, To whom Chriſt doth ſeeme more hard and rigorous, as hee that neuer diſpenſeth with ſinne, and doth remit nothing, but to him that earneſtly repents. They haue neede therefore of a gentle and a cockering Antichriſt: who may diſpenſe with adultery and inceſt, and may approoue and allow of marriages forbidden by the Law of God. As the faſhion of the world is now adaies, licēce is to be giuē to ſinning; ſo ſin doth make the Pope neceſſarie. Vnhappy neceſſity, which neceſſarily brings damnation to a man. He doth worthily loue his ſinne, who while hee keepes that, loſeth his ſoule. Hee rates his ſhort life at too high a price, who that while he may liue a while after his owne luſt, doth loſe life eternall. In the meane time, while Antichriſt doth conſtraine them with ſo extreame neceſſity, what a heauy burthen doth he lay vpon them? that he ſeemeth to bind them

with linckes of golde in this life, whom he hath appointed for the chaines of darkneſſe in the life to come. Theſe you ſhall eaſily breake aſunder, by the helpe of God and aſſiſtance of Proteſtant Princes. But the contrariety of their religion is ſuſpected vnto vs. But this contrariety is your ſecurity: for if the Popes bee ſo ſawcy to doe ſuch things, when ſo many Princes haue forſaken the ſeat of peſtilence, what would they attempt if none at all had departed from them? for if *the Fredericks*, *Henries* and *Charles* did ſo eaſily puniſh the *Gregories*, *Alexanders* and *Clements*, euen in the very midnight of popiſh darkneſſe; if *Philip* the Faire, and *Lewis* the 12. did handle the *Bonifaces* and *Iuly* after their deſerts: how farre more eaſily may their poſterity with the ayde of Proteſtant Princes in ſo cleere a light of the Goſpell, tame and bring vnder *Paul* the fift? Eſpecially ſeeing *Philip* the 2. the preſent king of Spaine, cannot forget that his father who alwaies was the Popes champion, was vnworthily and baſely abuſed by the Pope, in keeping Sicilie and Naples from him. And let the French King remember, that not onely *Henry* the 3. but *Henrie* the 4. his father, was cruelly murthered by a villaine ſent in for that purpoſe. Therefore the holy courage of Proteſtant Kings, ſhould not mooue ſuſpition in Popiſh Kings againſt the Kings their neighbours, but rather it ſhould ſtir vp their anger againſt the Pope, that with ioyned forces they might breake the Idols head, ſhorten his armes, pare his nailes, open his belly, cut off thoſe legs and feet, wherwith they may remember their anceſtours crownes were ſo baſely caſt to the ground. You haue heard how euill *Syren* hath perſwaded them, now heare how farre worſe *Erinnis* doth aduiſe them: whoſe deadly muſique, if you bee wiſe, you ſhall keepe farre off both from your mindes and eares, perſwading you, that it is fit to raiſe warre in the defence of Antichriſt, againſt your brethren and allies: for they purpoſe nothing elſe, but that their treaſure being

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ſpent on both ſides, and their forces being weakened by mutuall warres, as it often hapned heeretofore, that they may build vp a chaire for the Prieſts, and by caſting downe the thrones of Kings, to whom it is great pleaſure to lift vp their ſhrubbe, which may ſet fire on the wood, and conſume the Cedars of Libanon. Now I tell you before hand, that you take heed of that war, which theſe holy *Erinnis* will cry out, and tell you, muſt bee neceſſarily made againſt my Church: for you are like to haue Chriſt himſelfe againſt you in the field. I know full well that lately at Rome, as often before; a cõuenticle of Prieſts haue bin gathered together by the Pope of Rome, and Sathans command to deface and diminiſh my glory. That they tooke counſell wherein the Popiſh Kings and Princes were in a league confederated among themſelues, againſt the Proteſtant Kings and Princes, chiefely againſt IAMES the King of Great Britanny, who concluded the Pope to be Antichriſt, and as hee rightly inferred Popiſh Kings and Princes were the members of Antichriſt: that the common cauſe were to be maintained by common forces: that he ſent in his Prieſts who might prouoke his ſons, as hee calles them, to wage warre againſt my ſeruants. The Kings therefore of the Reformed Religion, haue more needs impoſed by Antichriſt, to fulfill the prohecie, and to fight Gods warre, and vnite their forces nd powers againſt that double horned Beaſt the Pope. For I thinke that popiſh Kings haue learnt more wit at the laſt, then to put in execution the bloody and cruell counſell of the Beaſt. They know that the firſt Beaſt bore it not ſcot free, whoſe ten hornes were ſayd to bee crowned, becauſe it ſpilt the innocent blood of my ſeruants. For the very ſame power of the Empire, which did condemne mee being borne into the world, the Prince of your ſaluation, and faſten mee vpon the croſſe, the ſame did endeauour to ouerthrow the Primitiue Church with ten perſecutions. How I did reuenge

uenge the death of my Saints vpon the authors thereof, how I did cut off ſome of the Emperors by mutuall fights, how did I conſume the people with continuall plagues, how I did deuoure the cities with floodes and earth quakes, how I ſtrucke and diſperſed whole armies with thundrings and lightnings caſt from heauen, their ſtories doe well declare. As many creatures as I had, ſo manie viols I had of my raging wrath, which I powred out vpon mine and my ſeruants enemies. But ſome of you will ſaie, Thoſe were Pagans that did kill, and Chriſtians that were killed: wee are Catholikes which doe puniſh, they are heretickes which are puniſhed. They are as certainly hereticks as you are Catholiks. You Catholiks? I wold you were Chriſtians, they be not words, but deeds muſt make this good. You carrie the name of Chriſt, I confeſſe: but you plaie the Pagans vnder the name of Chriſt. Are they heretickes? True as I am an hereticke, that call all things to the rule of the Word. But Antichriſt doth alleadge Scripture alſo: true, as the Diuell did alleadge them miſvnderſtood. Who as he enticed the Iewes to kill me, ſhadowed out and promiſed in the Propheticall Scriptures, to bee the Meſſias, ſo he hath moued manie Catholikes in name, in truth moſt hereticall heretickes, the bond ſlaues of Antichriſt, to burne both my ſeruants and their books, and they blot out as much as lay in them, by their cunning, and their power, the faith and the Church, whoſe quarrell I often reuenged with a high hand ſtretched from heauen. I will giue you one notable example After that the Counſell of Conſtance had condemned to the fire, thoſe two my ſeruants, *Hus* and *Hierome*, the Pope ſent two Erinnes into Germanie, the *Cardinall of Winchester*, and the *Cardinall of Saint Angelo*: who when they had called backe *Sigiſmund* the Emperour, from making warre againſt the Turkes, they incited him to beare armes againſt the Bohemians, the new profeſſours of my Goſpell, and brought into the field

three

three other great Germane Princes, with all their forces: will you heare the iſſue of their whole fight & paſſage? The *Bohemians* leuy an armie, come into the fielde, ſtrike vp the alarum, they had ſcarce come to handy gripes, but the King, and the Princes being ſtroke with a cauſleſſe ſuddaine feare, in their rage crying out to their ſouldiers to ſtand to it and fight did cowardly and beaſtly flie away: fiue times they made inrodes into *Bohemia*, and fiue times they were diſcomfited. And ſo not long after three ſeuerall Popes the Authors of this tragedy, and thoſe two diuiliſh Cardinalls not without great ſhame, and ſorrow came to a fearefull end. In all which occurrences hee that doth not behold the hand of God, is blinde, he that doth not feare it is wicked. I paſſe ouer that inuincible Spaniſh Armado, which being gathered together by the inſtigation of Prieſts, was diſperſed by the windes, ſwallowed vp by the ſeas, and brought to confuſion by the hand of God. What? do you thinke that Gods hand is ſhortened? or doe you thinke that God hath left off to defend his ſeruants? Infinite be the examples of Gods power, which God hath ſhewed both informer ages, and often in this preſent age in the defence of the Church againſt her mightieſt enemies. Let thinges to come be taught by things paſt. And if thoſe former tyrants, or thoſe that followed had gone vnpuniſhed for their wickedneſſe, there had beene cauſe for Antichriſt, with all his faction to haue reioyced in their ſinne: there had beene ſome reaſon, that the Kings of the earth had promiſed to themſelues impunitie, who had beſtowed all their might, in building vp and enlarging the Kingdome of the two horned beaſt. Now that I haue firſt crackt and broken to peeces the ten crowned and bloody hornes, and after haue ſcattered both by land and ſea the ſmokie ſlaues of the ſecond beaſt, what at laſt ſhall become of Antichriſt is declared in the ſixt ſeale. But what in the mean time may Antichriſts ſouldiers hope for, who

being ſet on fire by theſe fire brandes did turne all their forces to do miſchiefe? I doe aduiſe you therefore, yee popiſh Kings and Princes, that ye depart out of *Babylon*, as faſt as you can, then that being conuerted to me, you make warre with vnited forces in the quarrell of the Church againſt Antichriſt, at leaſt that you giue no eare to theſe *Syrenes* or *Erinnes* which will bring deſtruction, both to your ſoules and bodies. On my word the Byſhoppe of Rome, and the great Antichriſt are termes conuertible. The decree of God ſtandes faſt for euer, that the Byſhoppe ſhall be conſumed by thoſe Kings, by whom he was adored. You cannot ſerue mee and the Pope, with whom peace being made by you, ſee if it be not to be called peace rather then a compact of ſlauerie. From whence if I cannot drawe the popiſh Kings and Princes, I will for all that warne you yee Kings and Princes Proteſtants, that you preferre a holy warre before a wicked league with the Pope, and think thoſe armes to be holy, when there is no hope left but in armes. And take heede that being deceiued with an opinion of a falſe peace you bee not on a ſuddaine brought to ruine. I wiſh you may bee at peace with neighbour Kings, and neighbour Kings with you, but at no hand haue peace with the Romane Antichriſt. Why ſo? it is wicked; it is dangerous, it cannot hold. It is wicked; what peace, what conſent, what agreement can be with the holy ſcriptures and mans traditions, with free will and Gods grace, with inherent iuſtice, and imputed righteouſneſſe, with mans ſatisfactions and my blood procuring their ſaluation? what holy ſociery and vnity can there bee with the inuocation of dead Saints, and the prayers to the liuing God, with the popiſh Maſſe and the Lords ſupper, with Chriſtian faith and Antichriſtian diſtruſt? You ſee it is wicked, now marke how dangerous. Sweete is the name of peace & the opiniou of vnitie is delightſome. But what true Chriſtian doth doubt, that that bond of peace is moſt

ſure,

ſure, which is knit together with the truth and vnitie of the Spirit. Whence it followeth that ſweete deſtruction is included in that peace which is made with falſehood. I adde that there cannot poſſibly bee peace betweene the ſeede of the woman and the ſeede of the ſerpent: betweene the lambe and Antichriſt: betweene thoſe where God hath ſet euerlaſting hatreds. Fire and water will better agree then Chriſt and Antichriſt: wherefore I aduiſe Proteſtant Kings and Princes, that they make perfect that reformation of the Church by my helpe, which by my helpe they haue begunne. Firſt that they compoſe all home differences chiefly in the Articles of the doctrine of the Goſpell with quiet and Chriſtian conference: for it is to bee feared that inward diſſention will bring backe againe the outward enemy. Secondly, that they reſiſt the common Aduerſarie with common helpe and counſell, for there is danger that if euery one reſiſt not, all will be ſurpriſed. Thirdly, that they may the better defend their Chriſt, let them at once ſet vpon Antichriſt: for hee hath more courage that doth inuade, then he that doth defend. Laſtly if they cânot in all points fulfil the prophecy, yet let them baniſh the beaſt out of their Dominions. For it is impoſſible that Chriſt and Antichriſt ſhould dwell together. In the end I aduiſe both ſides that in the deliberation of this great buſineſſe they preferre not worldly wiſedome, before heauenly wiſedome, ſecondly that the euill cuſtome of men, bee not preiudiciall to the eternall truth of God. Thirdly, that ſluggiſh doubtfulneſſe do not put of, and procraſtinate this ſo noble and ſo worthy an enterpriſe. Laſtly that the deceitfull condition of peace with Antichriſt, doe not croſſe the deſire of recouering libertie. So that euery one of you being content with his own kingdome and territories, ſhall not buſie himſelfe about inuading others, but will caſt about how he may preuaile and ouerthrow the Deuill, and his eldeſt ſonne the Romane Antichriſt, i. not

one wicked man, but all the Kingdome of vnrighteouſneſſe. Euery one of you haue a iuſt cauſe of his owne, and now you haue a faire offer made you. The truce made betweene *Cæſar* and the *Turke*, offers a fit occaſion to repreſſe the inſolencie of this Biſhoppe after you will more eaſily repell the Turke. And ſeeing you haue both a iuſt quarrell, and fit oportunitie againſt the beaſt, let there not be wanting a will in you.

If Chriſt the Sauiour, ô ye renowmed Kings and Princes do ſpeake thus ſecretly vnto you, and inwardly warne you, ſhall he not perſwade you, though he were not of power to puniſh you? The rather ſeeing he hath ſhewed, that the Pope is a Capitall enemie to Gods teſtament, and kingly gouernment. The Pope hath caſt ſuch proiects, and Rome takes ſuch counſells that kingly Maieſtie, and popelike Maieſtie cannot long ſtand together. Our ſinnes makes the Biſhoppe great, who if he riſe to that greatneſſe which hee aimeth at in his minde, Kings of neceſſitie muſt fall to the ground. My Dialogue ſhall make it plaine, if it pleaſe you to vouchſafe to read it, wherein pragmaticall Antichriſt firſt enters the ſtage.

(* * *)

Glory to God.

PRAGMATICALL

PRAGMATICALL ANTICHRIST,

OR

HILDEBRAND BROVGHT TO LIFE:

OR

The firſt *Dialogue* of Chriſtian *obedience due to* Kings *againſt Antichriſtian* rebellion couered vnder the ſhew of Catholike RELIGION.

The Speakers be ſixe.

1. MICHAEL CALANDER.
2. William Argentine *two noble Romane Catholikes, Laickes as they be termed, one more gentle, the other more fierce.*
3. George Velbacel *an old Prieſt,* Calanders *Confeſſor.*
4. Robert Saturnine *a Ieſuite* Argentines *Gueſt: one more milde and moderate, the other more violent and bitter.*
5. Antonius Patriotta *a Profeſſor of the reformed Diuinitie.*
6. Carolus Regius *a common Lawyer, either of them a Maintainer of our Religion, Countrie, and King.*

AFter that *Paule* the fift had ſent two bulles into *England* wherein hee had forbidden his Catholike ſons as he ſtiles them, to take the Oath of Allegeance and obedience: I remember there was ſpeech after the end of *Eaſter* Tearm that two Lay noble Romane-Catholickes *Michael Calander*, and *William Argentine*, went aſide out of the city into their country-houſe to aduiſe a- § 1.

bout their affaires. It was ſaid that old *George Yelbacell the Archprieſt*, whom age and cuſtome had made more milde and gentle went, with them together with his keeper, that he might eaſe the trouble of his long impriſonment with ſome country delight. There followed not long after a wandring *Ieſuite* younger in yeares, a man of a fiery ſpirit, his name was *Robert Saturnine*. He, that he might conceale his Prieſthood, couered his bald pate with a Gregorian, or periwigge, and ſeemed by his attire to be a Courtier. There happened at that time to arriue to *Calander* a man full of curteſie and hoſpitalitie *Antonius Patriotta* and *Charolus Regius* one of them a Doctor in Diuinity, the other a great Councellour at Law, both of them an aduerſarie to Poperie, yet ſo that they could finde in their hearts to loue the perſon of a Papiſt, if they thought him an honeſt man, and a faithfull ſubiect to their King and Countrey. They came of purpoſe to perſwade *Calander* their olde acquaintance, to take the Oath of ſupremacie, if it might be: if not, at leaſt the oath of Allegeance: leſt if he did refuſe it, hee might giue iuſt occaſion to our worthy King to be alienated in minde from him, and ſo might bring ſome trouble to that Noble and auntient Familie.

§ 2. Here *Calander* vpon a ſcruple of conſcience which the Popes two bulles did ſeeme to inflict to the ſuperſtitious old man, *Patriotta* ſaid, that hee tooke a pauſe for a while, and to haue anſwered at the laſt with teares in his eyes: Let vs lay aſide for a time theſe ſad diſcourſes *Antonie* and *Charles*, and let me lead you being weary of your iournie into your chamber where you may repoſe and refreſh your ſelues before ſupper.

And that you may not be ignorant, what gueſts you are like to finde in my houſe, I dare be bold to tell you, whom euer I haue found my truſty and faithful friends, to haue beene earneſt Diſputants, not dangerous informers, and to haue gauled the Papiſts not with your accuſations

cuſations, but your arguments: my old familiar friend *Argentine*, ſhall be with you at Supper, and *Velbacel* my Confeſſor, who hath taken the oath of Allegeance himſelfe, and went about to perſwade others to do the ſame. And he had almoſt preuailed with me, but that the moſt Holy Father did interpoſe his greater authoritie. A third gueſt, *Argentines* ſhadow, I will conceale by your leaues, vnleſſe you will aſſure me that you will procure him no harme, which cannot well be without my danger. It is his part to diſpute againſt the obedience of ſubiects, which in his minde hereticall Kings doe vniuſtly exact of them, and to obiect the ſtrongeſt reaſons he can, for the authoritie of the Pope in depoſing ſuch Kings, and releaſing their ſubiects from the oath of Allegeance. And if you can wipe away, and weaken his obiections, you ſhall eaſily perſwade me, and my *Argentine* too, I thinke, to performe the oath of fealtie and obedience to our King.

Then *Patriotta* truly, ſaid he, ſo he attempt nothing againſt the King and kingdome, and diſpute as it were in the ſchoole to ſearch out the truth, and not in an aſſembly to moue ſedition, I giue you my honeſt promiſe, I will not take on me the part of a ſpie, and leaue of to be a gueſt, nor caſt off the dutie of a friend, while I reteyne the dutie of a ſubiect. Here *Regius*, as one that knew the danger of the law better, paus'de a while, yet following his purpoſe, that I may gaine a loſt ſheep to the King, I will ſaid he borrow ſo much of the law, that I may heare a Ieſuite diſputing. §. 3.

And vpon this condition, ſaid *Calander*, ſmiling I will name you my third gueſt, in habite a Courtier, in profeſſion a Ieſuite, Father *Robert Saturnine*.

And thus all the gueſts meeting together in the Parlor, *Patriotta* ſaid, that after they had courteouſly ſaluted one another, as the manner is, they ſate downe to a coſtly ſupper; and that it might not bea dumbe feaſt, the Prieſts did wiſely diſſemble their inward griefe of minde,

minde, with forced and pleaſant diſcourſing. When ſupper was ended they were all brought into a gallerie, and there ſometime walking, and ſometime ſitting, they continued their conference about the matters in queſtion, till it was late in the night.

§. 4. Here *Calander* beginning, whereas your comming, ſaid he, was euer welcome to me *Velbacel* and *Saturnine*, then neuer more welcome, then in this dangerous time, wherein there is a great, and a greeuous controuerſie, not onely betweene Catholikes and Heretikes, but betweene Catholikes and Catholikes, about the oath of Allegeance, and the Popes authoritie in depoſing hereticall Kings, and the abſoluing the ſubiects from their obedience due to them, as it is thought. As it falls out betweene you two, one of you diſſwades me, that I ſhould not ſweare, the other perſwades me, that I ſhould ſweare. Thus we Laicke-Catholikes are torne aſunder by you the Prieſts, and ſo diſtracted in this quarrell, betweene the Biſhop and the King, that we know not in the world what to doe. Wherefore when I was deſirous, that you ſhould diſcuſſe your contrarie reaſons in this matter of difference, and by the diſcourſe, and bending of your wits, ſome ſparkes of truth might appeare to the ſatisfaction of our conſciences: ſee of a ſodaine there are met two great learned men, *Antonius Patriotta*, and *Carolus Regius*, two ſhrewd Aduerſaries, that I may ſay the truth, in the whole buſines of Religion, but yet without malice: vnknowne happily to you, but very friendly to me, ſo that you need not feare, that your conference come abroad, ſo it be done freely, not licentiouſly.

§. 5. Then ſaid *Saturnine*, your promiſe made to me *Calãder* doth make me feare no danger from theſe Gentlemen your friends. Therefore I lay aſide that perſon and habit, which the neceſſitie of the time, not mine owne will and deſire hath caſt vpon me, and I take to me the perſon of a Ieſuite. Although I haue not forgot the laſt

Tearme

Tearme of all, that an holy Prieſt condemned by the Queenes Law, was cruelly put to death. O Dracos Law, written with bloody letters.

Good words I pray you, ſaith *Patriotta*, it was not §. 6.
the Queenes law, but the Popes Bull that hanged that Prieſt. For when there were two Prieſts condemned for one offence, the King offered life to them both, if they would take the oath of Allegeance. The one of them tooke it; thother refuſed it. The one of them liues by the mercy of the King, the other died by the commandement of the Pope. Now tell me, whether it were the Queenes law, or the Popes Bull did hang him. O Hipponactean Bull, whoſe ſeuerall lines, as ſeuerall Iambickes brought the Prieſt to the gallowes. But in the forefront of it he wiſheth health and apoſtolicall benediction to his ſonnes the Roman Catholikes; but within it there is conteyned a curſe, and deſtruction to you all. Belike your Pope did ſweeten the edge of the cup, that the poyſon within might go downe more merily. This bitter cup the Pope hath mingled for you *Calander* and *Argentine*, and the reſt of the Lay-Papiſts. The *Ieſuite* hath wiſht it to you, who being the Popes intelligencer, ſignified that the power of the Engliſh Papiſts was greater then the Proteſtants, if hee would that outward forces were ioyned with them: as *Cominaus* writes that the *Burgundian* ſpies being deceiued with the miſt and darkneſſe of the night, deceiued the Duke of *Burgundie*, telling him that the forces of France, were greater and neerer, when as they tooke the longer bryars and brambles in the field, for iauelins & lances. So the falſe reports of the Ieſuites, deceiued the Biſhop, whereby he tooke raſh and vntimely counſell, to ſend his Bulls vnto you. Hence the Pope, as *Pius* the fift had done before him, compiled an horned argument, wherewith hee ſtrooke his ſonnes on both ſides, and droue them to that exigent, that either they muſt runne vpon the point of the Queenes law, if they

Hipponax a Poet of Epheſus, who being painted by *Bubalus* in ſuch manner that he was laught at, made ſuch bitter verſes againſt the Painter, that for ſhame he hung himſelfe. The Ieſuites deceiued the Pope with falſe alarmes. *Com: lib.* 1. *cap.* 11.

obeyed not the King, or incurred the Popes curſe, if they obeyed him. For he driues them (whoſe calamities vndertaken for the Catholike faith, he doth miſerably deplore) either to hell, or the gallowes. For of neceſſitie they muſt either be damnde, or hangd, if you beleeue the Pope, damned vnleſſe they obey the inhibition, or hangd if they obey it. Is this the ſaluation of *Paul* the *fift* that he ſendeth to his ſonnes? is this his Apoſtolicall bleſſing? Doth the pitifull Father thus b'eſſe his ſonnes that haue hitherto endured ſo great afflictions for reteyning, as he writes, the Catholike faith? He hath well rewarded your holineſſe, that hath ſent his Papiſts in a bad cauſe with a falſe feare of hell, to certaine death vpon the gallowes.

§. 7. The Ieſuites falſe doctrine hath troubled the Papiſts.

And the Roman-Catholike, *Saturnine*, may not only thanke the falſe meſſages ſent to the Pope, but the peſtilent doctrine broached by you, for all the ſorrowes they haue endured. For what elſe could haue extorted that Law from ſo mercifull a Queene, which you erewhile blamde as bloody? For your Ieſuites after the ſending in of *Pius* the *fifts* Bull, came ſwarming into England, as *Campion*, *Parſons*, and many others, and did mightily labour to put that Bull in execution, and did propound it as the thirteenth Article of their faith. That there was no more obedience to be ſhewed to a Queene excommunicated, and depoſed; then preſently followed the rebellion in the North. It was therefore your ſeditious doctrine that begat ſo ſeuere a law. Your ſchoole hath made the Catholike doctrine of Rome a Catechiſme of rebellion: Your Logicke firſt made a Papiſt, and a Traytor to be all one: your Societie was the firſt ouerthrow of the Roman-Catholikes eſtate. For your Papiſts behaued themſelues quietly for the firſt eleuen yeeres, while *Pius* the *fift*, that old credulous dotard, was induced by the falſe whiſperings of the Engliſh Catholikes, as they call them, ſhewing that their powers were ſo ſtrong, that they could reſiſt

The ſeditious doctrine of Ieſuites gat that ſeuere law when it came to practiſe.

the

the Queenes forces, had excommunicated the Queene by his Bull, and depriued Her of her kingdome, and had releaſed her ſubiects from the Oath of their Allegeance, and being ſo releaſed ſtirred them vp to take armes againſt Hir. But the old man quickly found his error, and corrected it with his diſpenſation, that the Papiſts to redeeme their troubles (ſo hee ſpeaketh) ſhould ſhew outward obedience to *Queene Elizabeth*, but reſtreyned with two conditions: one, *things ſo ſtanding*: thother, *while the publike execution of the Bull might be performed*, that is to ſay, while they had ſo much power, as by force they might ouercome the Queene. Hence among the caſes of conſcience brought into England by you, ſprang out the 55 Article. Where a Catholike being demanded, *Doe you beleeue that the Pope can put the Queene from her authoritie?* he is taught to anſwer, notwithſtanding any feare of death, *I do beleeue it*. For this queſtion doth appertaine to faith, and requires a confeſſion of faith. Behold your Catholike faith, which this preſent oath is ſaid, by the Pope, to croſſe, it is the chiefe head of Ieſuitiſme, which we may call the marrow of Poperie. And are you now in a chafe *Satyr-nine*, that a few Ieſuites are hangde vp for Traytors, who make treaſon an article of their faith? And doe you not thinke the King hath a iuſt cauſe to take away their heads, who haue with ſuch coniuring bewitched the conſciences of ſubiects, that they thinke that warre, holy, iuſt, and honorable, which is raiſed againſt their Prince?

Rebellion among Ieſuites is an article of faith.

Alarus.

§. 8. The Ieſuites authors and actors of rebellion.

But what if they were not only meſſengers and maſters, but authors and actors of rebellion? and haue entred into the moſt cruelleſt conſpiracy, that euer was ſince the creation, not onely to depoſe the King, and abſolue his ſubiects, but to raſe out the King and Kingdome, and to blot out the Engliſh nation, and to root out the men out of the earth for euer (and that not the guilty onely, but the innocents alſo, according to that ould

Cicero pro Diotaro.

olde tyrannicall practiſe, *Let our friends periſh, ſo our enemies periſh alſo.*) And they would haue the Catholikes with hereticks, as wee ſeeme to you, the noble with the ignoble, and the fathers to bee Martyrs with their ſonnes. For what elſe was that gun-powder treaſon deuiſed by you: but the Martyrdome of the King and Kingdome?

The Martyrdome of the Kingdome of England.

§. 9.

Then *Saturnine* you doe great wrong to the Ieſuites (ſaith he) whom you faine to bee the Authors of *Cateſbies* conſpiracy, for that which they heard onely vnder the ſeale of confeſſion, thought it was meet to bee concealed about the martyrdome of the kingdome, as you call it (which God wote hurt no body) being only deuiſed, and not performed. *Garnet* therefore the chiefe Ieſuite, did wrong to the Ieſuites (ſaith *Patrietta*) who when himſelf had nouriſhed that euill humor in *Cateſby* whom hee would haue to bee the head and heart of the whole conſpiracy, a right *Cateline*, and an apt ſcholler (who concluded by a very wicked conſequence, out of the bull of *Clement* the eight, wherein the Pope had excluded the King being an hereticke, as hee writ, from entrance into the Kingdome, concluded, I ſay, that being entred, he was by all meanes poſſibly to bee expelled) out of that wicked propoſition, which now is in queſtion, hee ſuckt out that moſt peſtilent poyſon of that vnheard-of treachery. But when *Garnet* would haue him the cheife worke-man in this conſpiracy, hee ioyned vnto him diuers other counſellers out of his owne tribe, nay out of his owne boſome.

Garnet. Greenwell. Gerard. Parſons.

And leſt that liuing meſſe of Ieſuites being ſingularly inſpired with the ſpirit of the Pope of Rome, ſhould lay the whole fault vpon a Lay-traitor now dead, let it be vnderſtood that it was confeſt by *Garnet*, being now ready to die, vnder his hand by a voluntarie confeſſion. Hee writ that *Greenwell* with *Cateſby* was heard of him, not confeſſing, but conſulting: That *Greenwell* with *Gerard* were not onely authors, but actors, who declared

The Traytor betraies himſelfe.

red their guiltineſſe of the fact by their flight: That *Baldwine* and *Parſons* were acquainted with it, whereof he ſet on *Fauxe* that Fire brand in Germany: The other made acquainted by him of the villanous treachery, came flying againſt the day, out of Italie into Lyons in France, as it were on pilgrimage to S. *Winefreds* well, as a crow to carrion, that like another *Nero*, hee might with a deteſtable pleaſure neerer behold the fire moſt furiouſly conſuming each part of his country. But this Martyrdome of the King and Kingdome, as you call it, was not brought to effect. What then? As though we are ignorant that Antichriſt doth deliuer many to death, and doth aſſigne many more. That hee doth thirſt after more blood then he doth ſpill. We were all Martyrs in your intention, but not in execution. That the miſcheefe was deuiſed, we attribute it to your malice, that it tooke no effect, to Gods mercy. Which mooued the neuer-ſuſpecting heart of the King, the moſt mildeſt of all that are, haue beene, or ſhall be, that out of thoſe letters whereof little reckoning was made, he ſmelt out the kind of danger, and, I may almoſt ſay, the verie gun-powder it ſelfe, and ſo was made an inſtrument of the publike ſafetie. Hence riſeth a double bond, one that bindeth the King to God, the other that more neerely for euer bindeth vs to the King. There is no want either of counſell and care to the King and his prudent and faithfull Counſellers: but when neither care nor counſell can preuent ſuch blinde and ſecret conſpiracies, both thankes are to be giuen to God for our deliuerance paſt, whereof I doubt wee are too forgetfull, and continuall praiers are to be powred out for the time to come, that hee may alwaie defend both the King and Kingdome of Britannie againſt their ſecret and diuelliſh deuiſes. *For Gods help beginnes there where mans helpe failes*, as *Philo* ſaith. In the meane time let vs take heede, that when Gods prouidence is not wanting to vs, we be not wanting to Gods prouidence.

§. 10.

Let *Saturnine* goe ſhake his eares, that calles Queene ELIZABETHS Law cruell, which condemneth ſuch Prieſts as haue beene the deuiſers, teachers & executioners of treaſon. And let the Romane Catholikes themſelues iudge, *Calander* and *Argentine*, whether in this waighty buſines they ought to follow ſuch guides, who doe not onely reach and offer to vs and you, but drinke to the Laity a large draft out of that cup, which being guilded ouer with a vaine title of religion, but indeede being full of moſt bitter poiſon, the Pope hath mingled and prepared; Very vntowardly I aſſure you. Wherein they deale as thoſe doe, who meaning to make others drunke, vſe to make themſelues drunke firſt. For what drunkenneſſe of the minde is this, or madneſſe rather, to make two things moſt neerely knit together by the commandement of God, ſeuer and part aſunder by the inhibition of man? And whereas Eccleſiaſtes doth draw from faith and obedience to God, as a neceſſarie effect out of a proper cauſe, faith & obedience toward the King, althogh he be euill: to put theſe two chiefe duties of a Chriſtian ſo well agreeing, and ſo neerly vnited, into another ranck of ſuch things as be cleane contrary and oppoſite? as if one being ſet downe, the other were taken away. As the Popes bull doth pretend concluding in bad Logicke, but in worſe Diuinitie, that the Oath of Allegeance toward the king cannot be performed with faith reſerued toward God.

Eccleſ. cap. 5. & cap. 8. v. 1.

The cheeſe head of the Popes bull.

§. 11. Another horned argument of the Popes.

In the mean time the lay-people are at a maze, when they be enforced by you *Saturnine*, that if they haue not at all taken the Oath of obedience, that they ſhould ſtoutly refuſe it: if they haue taken it, that they ſpeedily retract it. Hence it is, that they which refuſe it bee guilty of ſecret treaſon, they that retract it haue their conſcience troubled with manifeſt periury.

a *Diſtinct. 19. q Sicom.*
b *Extrau. Io 22. cum inter nonnullos.*
c *Cauſa. 25 qu. 1. violatores. ibid gloſſ. blaſphemare*

I am not ignorant that it ſeemes [a] ſacriledge to you to diſpute of the Popes action. [b] Hereſie to doubt of his power, [c] Blaſphemie againſt the holy Ghoſt, either

to

to ſay or doe anie thing againſt the Popes canons and decrees: [d] although hee draw infinite numbers of people by heapes into hell, as *Boniface* ſpeaketh. Such an holy phrenſie hath diſtracted mens minds, that whatſoeuer hath proceeded frō the Pope, although it be againſt the commandements of Chriſt, againſt the examples of the Primitiue Church, although it bee manifeſtly conuinced, to bee againſt Iuſtice and common ſenſe, yet they thinke it muſt bee receiued as an Oracle from God.

d *Diſtinct. 4. ſi Papa.*

But make not ſhip-wracke of your eſtates or liues, *Calander* and *Argentine*, I aduiſe you: that laying aſide all ſeruile preiudice, you earneſtly conſider what you haue to doe.

Then *Saturnine*, the loſſe of a mans eſtate or life, is leſſe then the loſſe of his ſoule, which is made by the forſaking of Gods Law. For the Law of God is forſaken, when as the will of the chiefe Prieſt, whoſe lippes doe preſerue knowledge, as *Malachie* witneſſeth, is neglected. § 12. Malac. 2. 7.

True, ſayd *Patrietta*, ſo long as the lippes of the cheife Prieſt doe preſerue the Law, ſo that the voice of the Law and the voice the Prieſt doe agree. But if the Law doe faile from the Prieſt, as *Ieremy* foretold might come to paſſe, that the Law may bidde one thing and the Prieſt another, then without doubt we are not now to obey the Apocryphall voice of the chiefe Prieſt, but the canonicall authority of the Law, as *Sylueſter* that Catholike Doctor gaue warning. If the Pope enioyne any thing vnder the paine of excommunication, which ſauoureth of ſinne, in the performance whereof it is preſumed there will ſucceede a ſcandall of ſoules and bodies in the city, then the Pope is not to be obeyed. *Sum. Sylueſt. verbo obedien. num. 50.*

Then *Calander* being ſomewhat mooued, ſtarted vp from his ſeat, and ſaid, that hee greatly wiſht, that the chiefe Prieſt would reſolue his owne Dilemma, and withall, did much commend the clemencie of the King

King, who had vſed the Oath of Allegeance for diſtinction ſake, that hee might truely diſcerne the true Catholike-ſubiects from the treacherous. And added further, that it was newes to him, which hee heard from *Patriotta* about the Ieſuites, whom, if it did appeare by *Garnets* voluntary confeſſion to haue beene the principall authors of the gun-powder-treaſon, he would neuer hereafter receiue any Ieſuite into his houſe: but becauſe, ſaith he, we are met together to know the reaſons of faithfull obedience to the Prince, of what ſort ſoeuer he be: and of the power of the Biſhop of Rome, in depoſing hereticall Kings, and abſoluing ſubiects from their faith and obedience, while theſe things bee argued by you, that bee learned on both ſides, wee that bee vnlearned Laickes doe promiſe you our beſt attention.

The ſubiect of the whole Dialogue.

§. 14. Two foundations of Chriſtian obedience due to any King. 1. The perpetuall commandement of Chriſt. 2. The practiſe of the ancient Chriſtians.

Then *Patriotta*: Firſt I will lay downe, ſaith he, two grounds or foundations of faithfull obedience, to bee performed of all ſubiects to kings, as well euill as good, Pagans as Chriſtians, Hereticks as Catholikes.

1. On the perpetuall and immutable commandement of Chriſt.
2. The other, the example of the firſt Chriſtians, and chiefly of the Biſhops of Rome, for 800. yeeres and more, after Chriſt.

The bull.

Let vs conſider them both againſt the cheife head of the Popes bull, wherein he affirmeth, but prooueth not, that the oath of allegeance and obedience to King *Iames*, cannot be kept with reſeruation of the Catholike faith, and ſaluation of your ſoules.

Matth. 22. 21.

Why then did Chriſt ſay, Giue to Cæſar the things that are Cæſars, and to God the things that are Gods? by which words what meant he elſe, then that Chriſtians ſhould giue ciuill obedience to the Emperour, and ſpirituall obedience to God. Why did hee make good this commandement with his owne example, when he ſealed his obedience with payment of tribute for himſelfe

ſelfe and for *Peter*? Chriſt therefore gaue in charge, that Chriſtians ſhould faithfully obey *Tyberius* a Pagane, and a moſt cruell Emperor, and (that which is more) obeyed him himſelfe, and ſhall the Pope forbidd the faithfull Papiſts to obey King *Iames* a Chriſtian and a moſt mercifull Prince? and ſhall he dare to ſay that the Oath of obedience cannot be kept, their faith and ſaluation reſerued, which Chriſt the Authour of faith and ſaluation did both command and performe? I am not ignorant that both the *Pope* and *Bellarmine* doe take it for proued and granted that the King is an Hereticke. But if the King might argue both caſes with them face to face, before learned and equall iudges, I durſt paune my life, that the King in their preſence would conuince more ſtrongly, and more peremptorily that the Pope were Antichriſt, then that the Pope with the helpe of his Champion ſhould proue the King to be an Heritike. But grant to them for a time that which they miſerably begge, would Chriſt thinke good that faithfull obedience ſhould be giuen to an Infidell, i. to an Emperour that was altogether a ſtranger from the faith, and would he iudge the ſame to be denied to an Hereticke, i. to a King deceiued in the faith? hee would not, hee would not. If Chriſt then did right, then doth this ſuppoſed Vicare of Chriſt amiſſe.

And if fealty and obedience cannot be performed to a King as you thinke with reſeruation of the Catholike faith, why did Saint *Peter* when he had ſet downe Catholike faith in the 1. Chap: command obedience due to the King in the 2. Chapter. Bee ſubiect to the King as to the moſt eminent, euen to *Nero* that monſter of men? wherein he taught that the impietie of the perſon ordained of God to gouern, ought not to ouerthrow the obedience of ſubiects, nor the authoritie of the Prince. If *Peter* ſpeakes well, then *Peters* ſucceſſor ſpeakes ill. If *Peter* ſpeake by the ſpirit of Chriſt, then *Peters* ſucceſſour ſpeaketh by the ſpirit of Antichriſt. 1. Pet. 2. 13.

But *Peter* did binde all, by a bond of a religious commandement, both Clarkes and Laickes, when he presentlie added, *feare God, honour the King*, As if he had ſaid, they be cleane voide of Gods feare, whoſoeuer deny honour to the King. And therefore *Salomon* Prouerbes 21. doth comprehend both duties vnder one word: *My ſonne feare God and the King.*

1. Pet. 2.17.

§ 13. Here *Saturnine*. But auncient *Ignatius*, ſaith he, in his Epiſtle to the Churchrof *Smyrna*, ſpeaketh after this manner, *worſhip God, next the Byſhoppe, and laſt of all the King.*

Forged *Ignatius* brought in to croſſe *Salomon.*

This is a hard caſe, *Saturnine*, ſaid *Patriotta* to make *Ignatius Salomons* corrector, as if hee had forgotten his dutie toward the chiefe Prieſt. *Salomon* ſaith *honor God, and the King*: but I ſay, *honour God firſt, the Byſhop next, and the King laſt:* Certainely true *Ignatius* would neuer haue ſpoken ſo raucily. *Salomon ſaith, but I ſay*, and ſo preferre a Prieſt before a Prince. But it is no hard matter for you to place the Byſhop in the middle betwixt God and the King. For you do nothing more willingly then make your Pope the controuler of all Kings, and to that purpoſe bring in a counterfet and baſtardly *Ignatius* to patronize your ambition.

Pro. 21.

§ 14. But *Peter* ſaith *Saturnine* calleth the Prince a humane creature. True, anſwered *Patriotta*, in reſpect of his nature: but in reſpect of his ordination, he is of as heauenly a creation as a Prieſt. For kings rule by God, as prieſts preach by God. From man they haue their nature, from God their power. For *there is no power but from God* as the Apoſtle teacheth. As they are men they are immediately from their Parents, as they are Princes from God. Therefore a Magiſtrate is *called a Miniſter and ordination of God.* Yea which is more, Kings *are called Gods.* They as Gods vicegerents vpon earth are vouchſafed the honour of Gods name. Prieſts are called *men of God, Angels of God*, but kings *are called Gods.* Therefore the King is not called a humane creature by *Peter*, becauſe

becauſe he hath his beginning from man, but becauſe the gouernment is adminiſtred by man and for man. *Be ſubiect to him* ſaith *Peter for the Lord*, the text hath it ſometime *as to the Lord*, i. as to Chriſts Vicare in his owne kingdome: as *Eleutherius* Pope of Rome called King *Lucius*, ſometime *in the Lord*, i. in all things lawfull, although in things vnlawfull, there is a certain kind of obedience due: but an actiue obedience in things lawfull to do that which is commanded, a paſſiue in things vnlawfull to ſuffer that which is inflicted. But *for the Lord* ſaith *Peter*, that Kings although they bee tyrants, (as then *Nero* was,) bearing the rule and image of God vpon earth, though they bee Gods ſcourges, yet they muſt be honoured with the fealtie and obedience of all for Gods ſake. As an heathen man could ſay, *Good Emperors are to be deſired of vs, but any are to be endured.* The Apoſtle addeth, *for the praiſe of the good, and the puniſhment of the wicked.* Hence a certaine Maſter of the Presbyterie gathered a falſe & a dangerous conſequence coſen germane to yours: *That becauſe the king is a power ordained by God, to the praiſe of the good, and the puniſhment of the wicked, if he gouerne to puniſh the good, and praiſe the wicked, that hee is not a power ordained by God, and if hee bee not of God no more to be obeyed, but to be reſiſted.* O wicked conſequence vnknowne to *Peter* & *Paul*, who although they did ſee, and feele the tyrannie, and crueltie of the Lyon, as *Paul* calles *Nero*; that they thought not that the abuſe of the power did take away the power it ſelfe, but did lay neceſſitie of obedience vpon all Chriſtians, teaching that it would come to paſſe, that if they did reſiſt *Nero*, they did reſiſt God himſelfe the Author and ordainer of ſo great power. With what face therefore can the Pope deny that the Oath of Allegeance and obedience is to be kept with a Chriſtian moderate King, though an Hereticke, as you thinke, as a matter in it ſelfe vnlawfull, and contrarie to faith and ſaluation: whereas *Peter* commanded faith-

A double obedience due to kings actiue paſſiue in things lawfull vnlawfull.

A leude collection of a Schiſmaticke.

full obedience as holy, and performed it as dutie, to *Nero* a Pagan and moſt bloody tyrant?

§ 15. And if fealtie and obedience cannot be performed of Catholickes to an Hereticall King retaining their Catholicke religion, why did Saint *Paul*, whenas formerly he had in plentifull maner deliuered the Catholike religion of Rome, in his 13. Chapter drawe from thence this precept, *that euery ſoule ſhould ſubmit himſelfe to the higher power*? he that ſpeakes of all excludes none as *Chryſoſtome* obſerues. And *Bernard* to the *Archbyſhop* of *Sene*, *euery ſoule is ſubiect, therefore yours. Who hath exempted you from this generall commandement*? The exception is a meere illuſion. Subiection requireth theſe three.

Rom. 13. 1.

1. Reuerence in their ſoules.
2. Honour in their wordes.
3. Obedience in their deedes.

And marke that he requireth ſubiection of the ſoule in a ſubiect. In the beginning of the 12. Chapter, ſpeaking of the obedience due to God, he exacteth ſubiection of the body, In the beginning of the 13. Chapter ſpeaking of the obedience due to a Prince, he requireth the ſubiection of the ſoule. Hath hee not likewiſe ſubmitted the ſoule to God and the body to the Prince? yes verily. But to that end he hath diſtinguiſhed theſe, becauſe men doe for the moſt part thus excuſe themſelues, that they vowe their ſoule to God, when they proſtitute their body to the Deuill: and yeeld their body to the magiſtrate, when they deny him the reuerence of the ſoule. Therefore *let the ſoule be ſubiect to the higher power* ſaith the Apoſtle. Hence two other parts of ſubiection doe neceſſarily follow; *Paul* the Apoſtle doth adde the reaſons with a commandement, which *Paul* the Byſhoppe doth not adde with his prohibition. For *all power* ſaith he *is of God*. He ſpeaketh not ſo much of the Prince as of the gouernment, nor ſo much of the perſon as of the power. To ſhew that hee rather reſpecteth

Rom. 12.

Rom. 13.

What obedience is due to Princes.

teth the right of gouerning, then the qualitie of the gouernour. Againe if the power of a King be from God, then it is not from the Pope, as diuers of the Popes flatterers would haue it. Neither is it from the people as diuers flatterers of the people doe at this day ſtriue for it. I beleeue they leaue the power of deſtroying a gouernment to him, whom they dreame to haue a power giuen to build it vp. They that yeeld ſo much to the Pope, ſubiect a King vnder a ſober tyrant, they that yeeld ſo much to the people, ſubiect him vnder a furious tyrant, and as the *Poet* ſaid very wittily and truely, *to a beaſt of many heads.* And therefore the King is not bound to giue accompt either to Pope or people, but to God, from whom hee receiued all his power immediately. Hence the Apoſtle preſently inferreth theſe two concluſions: 1. He that reſiſteth Gods power, reſiſteth the ordinance of God, and draweth to himſelfe damnation. The 2. that the King is Gods Miniſter, and beareth the ſword, wherewith he doth defend the good, and puniſh the wicked, and that all muſt bee ſubiect, not for wroth, but for conſcience. That no man may thinke that *Peter* and *Paul*, thought that obedience was due for the times ſake, and that they wanted force rather to reſiſt *Nero*, then a minde. I will ſhut vp all in a word. The Catholicke faith of the auncient Romane Church, as it was deliuered by *Paul* the Apoſtle, did inferre loyall ſubiection to a Pagan cruell King. The Catholicke faith of the vpſtart Church of Rome, as it is deliuered by *Paul* the Byſhop doth take away and ouerthrow Allegeance and all obedience as it were vnnaturall, from a Chriſtian King, and ſuch a King that euen by the confeſſion of his Aduerſaries is very mercifull. Whom then ſhall we beleeue? *Paul* the Apoſtle, or *Paul* the Byſhop, an holy decree, or an vnholy prohibition? Neither were theſe commandements of Chriſt, *Peter* and *Paul* of ciuill obedience to be ſhewed to Emperours, Kings, and ciuill Magiſtrates, muta-

Power from God not the Pope or people.

ble according to times, but are to be accounted perpetuall and eternall.

I haue laid the firſt foundation of our loyaltie, the expreſſe and euerlaſting commandement of Chriſt, the ſecond followes which is the practiſe of Chriſtians.

§ 16. Heere, *Saturnine*, before you go further ſaith he, I yeeld that ſubiection, reuerence, honour, fealty, obedience, is to be performed to a King, ſo long as a King is a king, but if he leaue off to be a king, then it ought no longer to be performed. But he leaueth off to bee a King aſſoone as he is denounced to bee rightly excommunicated by the Vicar of Chriſt, whereby he is preſently accounted by law to bee depoſed of his Kingdome, and his ſubiects abſolued from the Oath of obedience. And although you laie very heynous and greiuous crimes of treaſon vpon our moſt holy Father, and vpon many holy Prieſts, and chiefly vpon the Ieſuits, yet if you would thinke of the matter a little better, all this ſmoak of words would vaniſh to nothing. For firſt I affimre that the Pope of right hath had, and now hath this power: then I affirme that aſſoone as he had it, hee did put it in practiſe. And yet it followeth not, that he that defendes this, as you conclude is a Traytor.

A king excommunicated no King in poperie.

Thomas Aquinas obiected.

Vnleſſe perhaps you dare account *Thomas Aquinas* that moſt glorious Saint, and Angelicall Doctour to be a Traytor, who writeth thus. *After that the Prince is denounced an Apoſtata, all inferiours and ſubiects are to bee abſolued from the Oath they had taken, and from their obedience due vnto him.* And you may if you pleaſe ioyne with him, as a fellow in the like treaſon *Francis Toletan* a worthy Profeſſor in our time, who doth thus comment vpon *Thomas: Note* ſaith hee *that there is the ſame reaſon of one that is excommunicated*: becauſe that aſſoone as one is denounced excommunicate all his ſubiects are freed from the fealtie: and that moſt famous *Oecomenicall Lateran Councell*, held about 300. yeares ſince, of 70. Pattiarches and Archbyſhops, and 400. and 12. Byſhops

Francis Toletanus obiected.

The Laterane Councell obiected.

Biſhops, and 800 other choice Prelates, becauſe it decreed, that the *Pope* had the power we ſpeake of, do you thinke it was a conuenticle of Traytors?

§. 17.

Then *Patriotta*, what *Thomas Aquinas* ſaith he, what *Toletane*, what *Laterane Councell* doe you ſpeake of? *Thomas Aquinas* writ 1200 yeeres after Chriſt, was ouertaken with the error of his time, and was the *Popes* vaſſall: neither did hee alledge any Prophet, Apoſtle, or Doctor, only he reſted vpon the only example of *Gregorie* the ſeuenth, who was the firſt that a 1000 yeeres after Chriſt did attempt by excommunication to caſt *Henry* the 4. out of his Kingdom. A very weighty authoritie forſooth againſt a Kings ſword, which Chriſt ordeyned, and to whom the Church of Chriſt, as it ſhall appeare afterward, obeyed for a 1000 yeeres, of an vpſtart Canoniſt, dreaming in the darke night of *Poperie*, that the ſubiects might be abſolued by the *Pope*, from the oath of obedience, wherewith God had bound them, and alleaging no other Author but *Pope Hildebrand*, a turbulent and furious monſter, as he was accounted by his owne Cardinalls.

Pope *Hildebrand* no fit example againſt Kings.

And yet *Aquinas* was ſomewhat more reaſonable then *Toletane*, he thought that no mans ſubiects were to be abſolued from their oath of obedience, but his, that was denounced an Apoſtata, that for euer had fallen from all chriſtianitie. But *Toletan* forſooth, the worthy profeſſor of our age, the Popes hireling, with leſſe learning and greater boldneſſe, as if he were ſome worſhipfull Vmpire giues his ſentence without all reaſon: *Note* ſaith he, *that the caſe is all one of a Prince excommunicated by the Pope vpon any cauſe whatſoeuer.* Do you not thinke that theſe be notable demonſtrations in a controuerſie of this weight? which Antichriſts hyred ſlaues, haue vttered as Oracles vpon their bare authoritie, againſt the perpetuall and manifeſt commandements of Chriſt, and practiſes of the Apoſtles? In the meane while the Apoſtles ſhall be ſilent, the Fathers ſhall

Aquinas anſwered.

Toletane anſwered.

shall be mute, while Kings shall be censured by two of the Popes young and sworne Chapleynes professed and sworne enemies of Kings.

§. 18. The Laterane Councell answered.

But that famous *Lateran Councell* both for antiquitie and number must fight in the quarrell. We seeke not what euill associates, but what good authors you can alledge in this businesse, neither must you striue with number, but with reason. It was no hard matter at that time, for *Innocent* the third to call together 800 Couent Priors, and their Vicars his creatures, the hungry Friers, and drousie pated Monkes, for whom it was not lawfull to sit in Councels, who might preuaile against 400 Bishops, not in weight of reason, but in number of voices, and coine any decree against Princes, at the becke of the *Pope* their great God and maker.

But what if at that time nothing at all was decreed, but only propounded, and deliberaetd on, as *Platina* testifieth, that many things were offred to consultation, but that nothing could be determined, because the *Pope* suddenly departing, to quiet a sedition lately stirred vp, died in his iourney? And yet will you call the meeting of a number of hunger-starued Fryers, onely consulting, how the *Pope* might depose a King out of his kingdome, but concluding nothing, because the *Popes* sodaine death preuented it, will you call it the most famous generall *Laterane Councell?* And that power which Kings haue receiued from God, and that obedience which subiects are bound to performe, both by a charge from Christ, and rules from the Apostles, shall a few of the later proud Bishops 1000 yeeres after Christ, and mercenarie schoolemen, and begging Monkes, take the same power from *Princes* by the decrees of men? Shall God ordeyne Kings, and shall men ouerthrow them? Hath Gods word bound vs to obedience, and shall mans word release vs of the same?

But that I may doe no wrong to Gods word, I will oppose

oppoſe men to men, Catholikes to Catholikes, as they be called, and ancient to younger ones.

§ 19.

Otho Friſingenſis writes, after hee had read ouer and ouer the acts of the Romane Kings and Emperors, *that he found none before Henry the 4th Emperor excommunicated by the Biſhop of Rome, or ſet beſide his kingdom, which was firſt aſſayed by Gregorie the ſeuenth in the yeere after Chriſt 1066.* *Lib. 6. cap. 35.*

I haue found out *Urſbergenſis*, who ſpeaking of the Sinode of *Mentz* (wherein the Popes Legates being preſent, the Biſhops that had taken armes with *Gregorie* the ſeuenth againſt the Emperor were depoſed, and caſt out of their Biſhoprickes) ſaid, that *there by common conſent and counſell was ſetled the peace of God*; whence he concludeth that *Gregorie* was the author of that diueliſh garboyle againſt the Emperor. *Vrſbergenſ. in anno 1085.*

Sigebertus the Abbot ſpeaketh playner, and goeth further, if good men will giue me leaue to ſay ſo. *This only noueltie*, ſaith he, *that I may not ſay hereſie, did not as yet appeare in the world, that his Prieſts, who ſaith to a King, thou Apoſtata, and that cauſeth an hypocrite to beare rule for the ſinnes of the people, ſhould teach the people that they ought to ſhew no obedience to wicked Kings: and though they haue taken an oath of Allegeance, yet owe no fealtie, neither are to be called Periurs, if they haue ſuch mindes againſt Kings, yea that hee is accounted for an excommunicant, that doth obey the King: that hee doth againſt the King is freed from the fault of iniuſtice and periurie.* This was counted noueltie, this was counted hereſie of your *Sigebert* about 500 yeares ſince, which doctrine you thruſt vpon vs, as catholike out of *Aquinas*, *Toletane*, and the *Laterane Councell*. *Sigibertus in anno 1088.*

And becauſe *Baronius* the Cardinall, doth denie *Sigebert* the Abbot, a Schiſmatike, I adde *Vincentius* the Biſhop aboue 300 and fiftie yeeres agoe, by whom this very hereſie is condemned in the ſame words, wherewith they are taxed by *Sigebert*. *Vincent. in Spec. hiſt: lib. 15. cap: 84.*

And if either *Sigebert* or your *Vincentius* haue loſt their authoritie, becauſe as Schiſmatikes, they were ſaid to take part with Kings againſt the Pope, ſee that your credits be not crackt by theſe late writers, becauſe the fauourers of this nouell hereſie, as rebells flatter the *Pope* againſt Kings. For it is plaine that there were very excellent and ſincere Catholikes, not a few, as they were accounted in thoſe times, whom *Gregories* fact did mightily diſpleaſe, and who did plainely denie, *that the Apoſtolike See had any authoritie to depoſe Henry the 4. Emperor, as he did, and to abſolue his ſubiects from their oath of fealtie:* as the Biſhop of *Mentz*, who was in great fauour with *Gregorie* the ſeuenth, writ to him, and intreated him to furniſh him with thoſe reaſons, whereby he was moued to depoſe the Emperor, that hee might be the better prouided to anſwer them, that did gainſay him.

Gregor. 7. epiſt. 21. lib. 8. apud Sever. ad Conc.

And *Gerochus*, *Gregories* great champion was conſtreyned to ſay, as it is in Auentine, *that the Romanes tooke diuine honor to themſelues, neither would giue any accompt of their doings, neither would endure that any ſhould ſay to them, why doe you ſo?* who anſwer as the Poet writes. *So I will, ſo I commaund, my will ſtand for a reaſon.* I did firſt vſe heauenly weapons againſt you *Saturnine*, you made reſiſtance with humane. Now I oppoſe humane againſt humane, yours againſt yours; and I will proue it with a neceſſarie argument, that it was a new hereſie, which *Sigebert* ſo called. If that be taken for a good definition of hereſie, which *Robert Groſthead* that holy and learned Biſhop of Lincolne vnder King *Henry* the third, fetcht out of *S. Auſten.*

Auent. lib. 5. fol. 563.

The definition of hereſie.

Hereſie in Greeke, ſaith he, *is an election or choice in Latine, wherein an opinion choſen by a humane ſenſe contrarie to the holy Scripture, is openly taught, and obſtinately maintayned.*

By which argument, as *Matth: Pariſienſis* reports, he proued *Innocent* the *Pope* to be an Heretike, becauſe he thought

thought it in his power to beſtow a benefice vpon a childe. with the ſame argument ſhall *Paul* the *fift* be convicted, who thinkes it in his power to depriue a King of his Kingdome.

For this opinion was firſt choſen by humane ſenſe, by *Hildebrand* to get vaine-glory, and enlarge the boundes of the Churches dominion with all humane policies and powers. And it is againſt the holy Scriptures, which hath ſubmitted Biſhops to Kings, not Kings to Biſhops, as before I concluded. And it is openly taught, being ſet out in two Bulles by *Paul* the *fift*. and it is obſtinately defended by the Biſhop, who forbids vnder the paine of excommunication, that the Catholikes ſhall not take the Oath of Allegeance, or elſe retract it being taken. And it is to be doubted, that to whom the definition of hereſie doth agree, whether hereſie the thing defined doth agree? That *Groſthead* being dead ſeemeth with his definition, as with his Croſier-ſtaffe to ſtrike the *Pope* vpon his breſt.

Then *Saturnine*. What *Schiſmatikes*, ſaith he, what *Sigebert*, what *Vincentius*, what *Groſthead* with his Croſiers ſtaffe do you reckon vp? As if they were not all condemned by the Church, becauſe they were at contention with the head of the Church. But that wee may not ſeeme rather to contend with the authorities of men, then of God, *Paul* the Apoſtle forbad to ſalute an Heretike, yea he warneth, that after the firſt or ſecond admonition, we ſhould auoide him. If it be not lawfull to ſalute an Heretike, is it lawfull to ſerue and obey an Heretike? *Paul* teacheth, that we ſacrifice an heretike, as hatefull to God, as a great ſacrifice to him, and that we flie from him as from a gangrene. And ſhall it not be lawfull to cut of the gangrene and caſt it away, leſt it doe infect vs: when as we are bidden to cut off our owne fleſh, if it be affected with a gangrene? §. 21.

Now ſaith *Patriotta*, you ſhew your ſelfe a right Ieſuite, when as *Paul* did forbid, that we ſhould ſalute §. 22.

How heretikes are to be delt withall.

an Heretike, but auoide him after the first or second admonition; in one word, he did forbid voluntarie societie, not necessarie dutie: familiar salutations, which curtesie affords, not reuerent obseruance which pietie imposeth; priuate acquaintance whereby soules are infected, not publike obedience whereby gouernment is maintained. It is not lawfull to salute an Heretike; will you not therefore pay an Heretike the money that is owing him? yes that I would say you. I demand againe, whether the debt of obedience be not more iust, then the debt of money? which is of greater force, a debt contracted in your owne consent, or that which is imposed vpon you by the commandement of God?

§. 23. Here *Saturnine*. We owe nothing, saith he, to Heretikes. Nothing said *Patriotta*? Doth not the seruant owe faithfull seruice to his Master, being an Heretike? he oweth it you say to an Infidell, not to an Heretike. You trifle. If you owe it to an Infidell which doth oppugne the faith, doe you not owe it to an Heretike, who only doth erre in the faith? Doth not the wife owe faithfull obedience to her husband though he be an heretike? yes, when nothing may be the cause of diuorce, but adulterie, as Christ teacheth: no not infidelitie it selfe, as *Paul* saith. Lastly, children are bound to obey their Parents in the Lord, although they be Heretikes: Therefore shall not subiects much more obey the Prince, Lord of the familie, the husband of the common weale, the publike father of the country, although he be an heretike? for heresie doth not dissolue the bond of dutie, but breaketh of the knot of acquaintance. But heresie is a gangrene, as the Apostle saith. But although we are commanded to cut of all heresie, as a gangrene, yet are we not commanded to roote out euery heretike. It were wrong with the Papists if this your opinion were setled in our mens mindes. But we leaue these parts of cruell Surgeons to your selues, who presently betake your selues to lanching and searing, and

and alwaies vſe the cutting knife and fire, and look not for eaſier and gentler remedies. But ſeeing in this quarrell you ſeeme to buckle with vs with weapons out of the Scripture, which you doe ſeldom handle, whereby you proue that Kings in right may be, and in fact haue been depriued, that ſubiects may by a word be abſolued, as by a word they were bound with an oath of obedience. Goe to, let vs ſee before you come to the ſecond foundation, the practiſe of Chriſtians, what you can ſay againſt vs in the former.

§ 24. Then *Saturnine*, I will freely ſpeake (ſaith he) what I verily thinke. God had not ſecurely prouided for his Church, if he had not ſent ſome holy & ſtout Prophets and Preiſts, who might with their Church diſcipline correct and keep vnder ſuch Kings as were wicked and tyrannous, when they grew deſperate, and might remooue them being the hatred of God and men, the ſhame to religion, and the burthen to the people.

Examples out of the old Teſtament. 1. *Saul.*

Therefore we read the firſt King ouer Gods people, becauſe he ſeemed to take vpon him the ſpirituall function, was excommunicated by *Samuel* at Gods commandement, and put from the poſſeſſion of his Kingdome, although after *Dauids* annointing, and his owne depoſing, he held it by tyrannicall force many yeeres: and did often attempt to murther both *Dauid* the competitour of the kingdome, and *Samuel* the executioner of Gods decree, as he had ſlaine foure-ſcore and fiue of the holy Preiſts the Nobites.

§ 25. Who knoweth not that a ſpeciall Prophet was ſent of God to *Ieroboam* King of Iſrael, who did denounce the iudgement of God, againſt the King and the Kings race, becauſe he had ſeparated the people by a wicked ſchiſme from the ancient and true worſhip of God, begunne at Ieruſalem, and had erected a new altar in Bethel (whereby the ſchiſme and diuiſion from the Apoſtolike See is properly prefigured) and ordained a new Cleargy, a hunger-ſtarued, and contemptible out of

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Aarons order, ſuch an one as yours is. The ſinne was afterward ſo ſeuerely puniſhed according to the cenſure of the Prophet, that there was none left of the Kings ſtocke to make water againſt the wall. The King did very fondly lay hold vpon the man of God to kill him, becauſe hee thought the denouncing of Gods iudgement was treaſon againſt the Kings crowne and dignity.

§. 26. 3. *Ozia.* We read likewiſe that *Ozia* the King of Iuda beeing puft vp with intolerable pride, not content with the honour of a King, did inſolently preſume to vſurpe the ſpirituall and Prieſtly office, being ſtoutly withſtood by *Azaria* and 80. other Prieſts, and violently expelled out of the Temple: and that becauſe he threatned and reſiſted the Prieſts, he was ſtrucken with a filthy leproſie: and therefore not onely caſt out of the Temple, but by their authority ſeparated from the company of men (which was a ſpeciall figure of the Prieſtly authority vnder the new Law, which may excommunicate Kings as well as others for hereſie, which is a ſpirituall leproſie) and committed the gouernment of the Kingdome to *Iotham* his ſonne. An apparant example that it is lawfull for Prieſts to take armes, and by force to bring vnder the wickedneſſe of Kings, when as they deeme it is anailable for the preſeruation of religion, and the honour of God.

§. 27. 4. *Athalia.* The zeale of the good Prieſts in the depriuing of that wicked Queen *Athalia* is worthily commended: whom *Iehoida* the cheefe Prieſt with a power of the Prieſts and Commons did command to be put beſide her throne, and put to death, and did annoynt and crowne the true heire.

§. 28. 5. *Ahab.* Who is ignorant how couragiouſly *Elias* anſwered, being deſigned to death by *Achab* and *Iezabel*, who had caſt downe the holy altars, and had ſlaine the true worſhippers of God. That it was not hee and other men of God, but *Achab* and his houſe that had troubled

bled Iſrael: and with what zeale hee ſlew *Iezabels* falſe Prophets, reſtored the holy altars, called for fire from heauen, wherewith he did deſtroy *Ochozias* captaines and meſſengers, and annointed *Iehu* king ouer Iſrael, and caſt *Achab* with all his poſterity out of the Kingdome, of whom it is ſayd, *That he put downe, and ouerthrew Kings, and caſt the mighty out of their ſeats:* as God appointed *Ieremy* ouer kingdoms, that he ſhould plant, and roote them vp, build them vp, and plucke them downe. Which power of Chriſts Preiſthood vnder the new Teſtament, doth appeare to bee farre larger and more ample, and is giuen to the chiefe Preiſt the Biſhop of Rome, that he may in the name of Chriſt break in peeces, and beat to powder with his iron rod, as if they were earthen veſſels, ſuch kings as lift vp themſelues againſt Chriſt his Church, which is his ſpouſe & his kingdome. Eccleſ. 48.

For by thoſe examples it is euident, that Kings annointed and iuſtly created, may of right bee depoſed: Secondly, for what cauſes they may in fact bee depriued: Laſtly, that in the inauguration and conſecration of kings, as alſo in their depriuation God did vſe the miniſtery of Prieſts and Prophets, either ordinarie or extraordinarie, to that purpoſe, that they might be, not onely Iudges, but correctours of kings. For whereas kings doe holde their dignity and ſupreame authority from God, and haue bound themſelues with all their might to promote the true religion and worſhip of God, and the honour of their higheſt King and Lord, and to gouerne the people in the faith and feare of God, the Prieſts and Prophets (to whom the cheefe and principall care of religion and ſoules is committed, and who haue beene ſet aboue Princes in ſpirituall matters) did of right oppoſe themſelues againſt them in thoſe paſſages, which brought diſhonour to God, ruine to the religion, and damnation to the ſoules of ſubiects: and did exerciſe iuſtice and iudgement againſt their Princes,

Princes, in the name of God, who abuſed their gouernment to ouerthrow the true worſhip of God, & brought in and eſtabliſhed idolatry, hereſie and other abominations.

§. 29. For there was betweene God and the King a certaine compact, as it were, which had force euer after, either openly, or at leſt ſecretly, that none ſhould draw away their ſubiects, either by force, or by any other meanes from the faith of their Anceſtours, and from the religion & holy ceremonies of God, deliuered & receiued by the hands of Preiſts: whereby God did inſinuate, that if they did obſerue theſe precepts and conditions, they ſhould long raigne with their poſterity: otherwiſe it ſhould come to paſſe, as we taught before, that as the Prophets and Preiſts did annoint kings on that condition onely, that they ſhould defend and maintaine the worſhip and honour of God: ſo likewiſe they ſhould depoſe kings, when they broke the couenant of God, and fell to ſtrange gods, and draue their people to Apoſtaſie. And thus it appeareth, it was vnder the olde Teſtament. And if God did furniſh the Prieſts and Prophets of the olde Teſtament, with ſuch power of excommunication, whereby they might depriue wicked and tyrannous kings, caſt out of their thrones, and driuen from the companie of men, not onely of life, if they could, and this common light, that they might bring no damage to the Synagogue: with how much greater authority hath he ſtrengthned the high prieſt of the new teſtamẽt, the vicar of Chriſt, that he might caſt out & expell from the Communion of the Church, & beeing ſo caſt out depoſe from their kingdomes ſuch Kings, as are Infidels, Apoſtataes, Hereticks and Tyrants, and that not onely, but releaſe their peoples oathes giuen to ſuch kings, who haue broken their owne oath made to the Prieſt, in the name of God, at their coronation? vnleſſe we thinke that God had leſſe care of his Church, then of his Synagogue, or doth more

more beare with Kings in theſe dayes, who be heads of Apoſtaſie from God, then he did with Kings of former times. Both which bee it farre from Gods Iuſtice and prouidence. Truely he had left a miſerable and a wretched Church as deſolate and forſaken, if he had expoſed it, being bereft of the helpe of holy Preiſts, to the luſt of cruell Tyrants, that they might toſſe and turne it at their pleaſure, and alter the ſtate of religion euery yeere. For whereas heeretofore Chriſtian Biſhops did not depoſe, *Nero*, *Diocleſian*, *Iulian* the Apoſtata, *Valens* and the like: it was becauſe Chriſtians wanted temporall ſtrength: for otherwiſe they might haue done it by right, I ſay by right, the Biſhops might haue depriued the Pagan-Emperours, Apoſtataes and Hereticks, if the Church had had that force to reſiſt, as before and after getting force it did reſiſt.

Then *Patriotta*, while in your malice, *Saturnine*, you ſuffer your ſelfe to bee thus carried againſt Kings, you belch out notable blaſphemy againſt God: for what is blaſphemy if this bee not? to accuſe Gods prouidence againſt the Church, vnles he giue power to holy Preiſts to depoſe wicked Kings: you haue very vnaduiſedly ſounded the depth of Gods counſell, with the plummet of your ſhallow iudgement, who hath neuer the leſſe, I cannot tell whether much the more prouided for his Church, as well by trying her patience with aduerſity, as ſeeking after thankfulneſſe with proſperity: aſwell when he conſumed the ſinnes of the Saints by the perſecution of Princes, as when hee ſatisfied their deſires with the mercy of pious Princes: aſwell by ſpoiling his ſonnes of earthly pleaſures recompencing them with the rewards of the bleſſed, as continuing them hee delighted them with the comforts of ſuch as were miſerable. Which I doe not ſpeake to that end, that I may excuſe the cruelty of Tyrants, but that I may ſet foorth the mercy of God, becauſe thoſe things which they intend to the Saints for their euill, God turneth to their good. § 30.

But you went about to dally with the expreſſe commandements of Chriſt and the Apoſtles, with a few examples of the Prieſts and the Prophets ill vnderſtood, and farre worſe applyed to the Pope. How did that vnbeſeeme a Diuine? let vs therefore, if you pleaſe, waigh them ſeuerally.

§ 31. *Samuel* did not excommunicate or depoſe *Saul*.

Samuel, you ſay, *did excommunicate Saul, and being excommunicate caſt him out of his kingdome: therefore the Pope hath power to caſt a Prince out of his Kingdome.* I denie firſt the Antecedent. It was not the Prophet, but God himſelfe that caſt off *Saul* for his wickedneſſe: for it is Gods onely prerogatiue, to depoſe the mighty out of their thrones, & to raiſe vp thoſe that are caſt down: to deiect kings, lift vp kings, and to beſtow a Kingdome vpon whom hee pleaſe. Hee ſent *Samuel* onely to denounce it to *Saul*, and to annoynt *Dauid* in his roome.

Samuel did annoint *Dauid*, when God did expreſſely command it, therefore the Pope may depoſe a Prince, although God did not expreſſely command it. I pray tell me, hath the Pope any reuelation from God to depriue a King? No, you will ſay, but hee hath a commandement, as before him many other had: true, to denounce the iudgements of God, either temporall or eternall, not to execute them. God is the actour in caſting downe of *Saul*, not *Samuel*. God inflicted the puniſhment as a Iudge, *Samuel* onely did publiſh it as a meſſenger, neither as he was a Prophet by his generall vocation, but as hee was a Prophet by ſpeciall inſtinct, appointed to that purpoſe: not as Superiour to *Saul*, but as Gods meſſenger, who did preciſely lay this charge on him, and named the ſucceſſour with his own mouth. What is this to the Pope? vnleſſe you thinke the prerogatiue proper to the mighty God, communicable with a ſinnefull man: which if hee take it on him without Gods ſpeciall and expreſſe commandement, he doth not exerciſe it vnder God, but equall as God. And what

whatſoeuer is done without God, is done againſt God. But *Saul*, as you ſay, *is depoſed by Samuel, by Gods commandement*, God ſet downe the cenſure, *Samuel* declared it.

§ 32. I adde alſo out of the text, hee did not declare the perſon of *Saul* to bee caſt out of the poſſeſſion of the kingdome, as you ſay, but the off-ſpring of *Saul* from the ſucceſſion of the kingdom: for Iſrael and Iuda, after *Saul* was reiected of God, and *Dauid* annointed, did for all that with *Dauid* obey him many yeers: whom *Dauid* after his depoſing, called *his Lord, and the Lords annoynted. God keepe mee*, ſaith hee, *from laying my hands vpon him*: for he is the annoynted of the Lord: he doth not ſay, he was, but he is the annoynted of the Lord. And he reſtrained himſelfe not for feare, but for conſcience, not for courteſie, but for duty, when he found him ſleeping in the caue, and one of his captaines would haue killed him: *Take heede* (ſaith he) *what you doe, for who ſhall ſtrike the Lords annoynted, and be guiltleſſe?* hee did not thinke it compaſſion, becauſe hee ſpared him, but hee would haue thought it a ſinne, if hee had layd his hand on him. Hence aroſe that ſcruple in his conſcience, becauſe he had cut off the lappet of the Kings garment: hee trembled when hee cut off the skirt of the kings coat, theſe good fellowes bluſh not to offer violence to the kings perſon. Hee commanded the man to be thruſt thorough, who had killed *Saul* the Lords annointed, theſe appoint earthly & heauenly rewards, for ſuch as murther annointed Kings.

1. Sam. 24. v. 1.

1. Sam. 24. 5.

§ 33. And if all Iſrael did of right obey *Saul*, being reiected by Gods command, if *Dauid* himſelfe annointed the ſucceſſour of the kingdome, did performe all loyall obedience to him, if he reuerenced him as the Lords annoynted, and condemned it as a ſinne in himſelfe, if he had layd his hand vpon him, when hee might, and reuenged it vpon another that had committed it: how can the Pope abſolue the ſubiects from the oath of obedience, made to any king whatſoeuer, or make his act

meritorious who doth kill him, from whom the Pope without any authoritie hath taken the gouernment? you ſee therefore that there is neither truth in the Antecedent, of your enthymem, nor coherence in the conſequence.

§ 34. The example of *Ieroboam* anſwered.

After the ſame manner wee may anſwere you about *Ieroboam*, that which your ſelfe confeſſe by the way: that the Prophet was ſent, who ſhould denounce the puniſhment in word only, not violently inflict it himſelfe: and did not vtter one word of the ſchiſme, and depoſing, but onely foretold what ſhould follow, that *Ioſias* ſhould ouerturne that altar, and burne the Prieſts bones vpon it, as it fell out 300. yeares after *Ieroboam* was dead.

Ieroboam and his Prieſts types of poperie.

But whether it prefigured our falling from the Apoſtolicall ſea, as you call it, or your backſliding from the Apoſtolicall truth, and whether *Ieroboam* with his altar doe repreſent your Pope, who hath corrupted the true and auncient worſhip of God with vnwritten traditions; or our Princes who haue reformed it, ſo corrupted by the holy Scriptures, it is not to be argued at this time: onely I ſee a great likeneſſe betweene his calues, and your idoll vpon the altar. I appeale to your religious wiſedome, what difference is there in the caſe of Idolatrie, whether a caluiſh or a cruſtie Godhead bee adored? I know your anſwere, you doe not worſhippe the bread, but Chriſt in the bread. And *Ieroboams* Prieſts might make the ſame anſwere, that they worſhipped not the calfe, but God in the calfe: whoſe Idolatrie for all that you hold to be condemned. But whether *Ieroboams* Prieſts be the types of our Miniſters, or of your ſhaulings; and whether they be more abiect and hungerſtaru'd, they who for conſcience ſake ſerue the liuing God, or your Prieſts who to fill their paunches ſerue the golden calfe; it belongs not to this queſtion in hand. And all this example, proueth nothing elſe, but that a wicked King may rightly bee reprehended of a

Prophet,

Propher, as a wicked Pope may of any Prieſt: yet you would not ſay that a Pope might iuſtly bee depoſed of him, as neither the king by the Prophet, although hee were greiuouſly reprehended by him as hee well deſerued.

§. 35. *Ozias* the Leperous no type of excommunication.

Neither leprous *Ozias* though hee were ſhut from the company of men according to the Law, whom you make the figure of a ſpirituall Leper, and by that reaſon of one that is excommunicate, was at any time thruſt from his kingdome, becauſe the gouernment thereof was committed to his ſonne. For *Ozias* continued king to his dying day, as the Scripture calleth him in the 25. yeare of his raigne which was the laſt of his life. *Iotham* therefore was not as yet the King, but the Kings Vicegerent, while his father liued.

4. Reg. 15.

Inheritance not loſt for leproſie.

Neither did any Leper by Gods law looſe his priuate inheritance, much leſſe a king the publicke inheritance of the crowne. Neither did hereſie which you tearme a ſpirituall leproſie, driue any out of his kingdome, no more then couetouſneſſe or ambition, or the contempt of the word caſt the Pope out off his Popedome, which the Fathers called the leproſie of the ſoule. And if leproſie ſhall remoue a king out of his throne, how ſhall the Popes hold their chaires? that you leprous concluſion doth as well touch the Popes myter as the Kings crowne. This figure then is as pernitious to the Pope as to the King.

For whereas you ſaid it was the office of the Prieſt to ſeparate thoſe that were Lepers, there you erre greatly.

It was their office to diſcerne the leproſie, the Magiſtrates to ſeparate, leſt they ſhould taint others. That we may therefore vrge this figure againſt you: It is the duty of Princes to ſeparate the leprous, that is hereticall Popes, rather then of Popes to ſeparate hereticall Princes.

But whereas you ſaid the perſon of the King was ſtoutly aſſalted by *Azaria* and 80. other Prieſts, and

by violence caſt out of the Temple, that is an error far more dangerous. For they did not violently caſt him out, but as the text hath it, *they cauſed him to make haſt to goout of the temple, no force at all being attempted.* For it followeth, becauſe the Lord ſtroke him, he was forced of his owne accord to depart. And ſo the word ſignifies, and ſo your vulgar tranſlation hath it, which you call *Ieromes, he made haſt to go foorth.*

2. Chron. 26. The Ieſuits violence taxed.

But this error hath brought forth that dangerous ſin, *Saturnine*, by the helpe of your concluſion, as it were by the aide of a Midwife. For you conclude it is a manifeſt example, that it is lawfull for Prieſts by force of armes, and by violent meanes to repreſſe the wickednesſe of Kings.

Azarias I confeſſe and the other Prieſts did reſiſt the King, but with words, not with weapons. And becauſe he had broken the Law by burning of incenſe, they did as it was meete, ſharpely reproue him: neither did they forceably ruſh vpon the Magiſtrate, or lay ſtrong hand vpon him, to driue him out of the temple, much leſſe out of the kingdome. But your men *Saturnine* go further, and from admonition fly to rebellion, from reprehenſion to force, from reprofe to armes, being couſoned and deceiued by the falſe interpretation of this and the like places.

§. 37.

An *Apoſtrophe* to popiſh Kings.

Here I appeale to you Princes, neither to you only who haue departed from the Pope, but to you who cleaue vnto him. How long will ye ſuffer theſe martiall and ſwaggering Prieſts to abuſe your patience? how long ſhall this ſuperſtitious madneſſe deceiue you? how long ſhall this woluiſh fearceneſſe vnder ſheepes cloathing aſſaile you? how long ſhall they couer their deteſtable rebellion againſt kings vnder the cloake of religion? And as if they fetcht poyſon from heauen as *Hercules Æteus* in the tragedie, abuſing the authoritie of holy Scriptures, and examples of holy Prieſts, gather force againſt your ſacred perſons, and opprobry to your Maieſties? Thi

This is, said *Saturnine*, to chaffe with vs not to dispute with vs. But marke the reason if you please, why *Ozias* the king was stroken with the leprosie, because he presumed to execute the spirituall and priestly function, whereof you haue ordained your Kings supreame Gouernours. § 38.

I marke it well, said *Patriotta*, and when we maintain that it is lawfull for our Princes, to preach the Gospell, to baptise, to minister the supper of the Lord, to forgiue sinnes, then cast vs in the teeth with *Ozias* pride and plague. In the meane while learne, that it is not for priests, but kings to beare armes; and the kings of *Iuda*, who vsed the temporall sword, to restore the truth, and suppresse error, which *Dauid*, *Iehosophat*, *Ezekias*, *Iosias* were said to haue done, got great fauour with God, and great honour with men. But wee when wee are iustly displeased with you, whenas like seditious tribunes you stirre vp the commons against Kings, and call them to armes, wherewith they may vanquish the professours of the Gospell, as occation is offered, then here I pittie you exceedingly, that from *Azarias* example, peeuishly vnderstood and wretchedly drawn to your purpose, you draw from an idle figure so slender an argument of your out-rage, that there appeareth neither probabilitie in the Antecedent, or necessitie in the consequence.

§ 39.

Athalia iustly deposed but not by the Priest.

And whereas you said that *Athalia* was depriued of her kingdome and put to death, by *Iehoida*, the priest, with the forces of the priests and people, *Ioash* the right heyre, whom hee preserued in the temple, being proclaimed, annointed, and crowned king, you held that the *Pope* might likewise, rightly deprive a lawfull king for heresie both of his kingdome and life, it doth lay open apparantly the wretchednesse of your cause.

For what can you say else then that a wicked woman who slew all *Ochasias* the kings offspring, one sonne only excepted, and did vniustly vsurpe the kingdome, was surprised and punished, by the vndoubted and lawfull

full heire of the crowne the king being proclaimed, and annointed, and the crowne set on his head by the consent of the whole kingdome as you your selfe haue confessed:

But *Iehoida* the high priest commanded to put her to death not the king. True: but hee commanded it by the authoritie of the king not his own. But the king you say, was but a childe of seuen yeares of age; but hee was no lesse a king at seuen yeares, then if he had beene of seuentie yeares. For age cannot take away the right of a kingdome which bloud hath giuen him.

Iehoida had Gods law & mans law to approue his action.

But *Iehoida* when he commanded *Athalia* to be slaine, in the kings name did it, both by Gods law, and mans law. First, he preserued the young king in the Sanctuarie, being kept from the rage of *Athalia*, and nourisht him secretly in the Lords house. Againe, hee was the chiefe of his Tribe, as others were of theirs, that hee might arrogate so much to himselfe as others might, in the nonage of the king to pacifie the kingdome, and to take vengeance vpon the vsurping Queene for the cruell tyrannie against the kings progenie. Besides that, his wife was the kings Ant, and he was his neerest kinsman, and therefore was bound both by the law of nature and nations to defend the kings right, his age and innocencie. Last of all whatsoeuer hee attempted was with the Kings authoritie, and with the common counsell, and consent of all the nobility. For he conuented all the captaines and cheife Fathers of *Israel* vnto him into the house of God, and made a couenant with them, and exacted an Oath of them in the house of God, and shewed the kings sonne vnto them. And so being not only the high priest, but chiefe also of his Tribe, and neerest allie to the king, nor with his owne, but with the common counsell and consent of the Peeres, nor commanded with his owne, but with the kings authoritie that wicked *Athalia* iniustly vsurping the kingdome, the kings ofspring being first murthered, and extinguished,

extinguiſhed, to be caſt from her kingdome, and of her life. What is this to the *Pope* to depoſe a lawfull king to be murthered by a rebellious people, being firſt by excommunication depoſed from his kingdome?

§ 40.

Elias killed not *Baals* Prieſts.

And whereas you bragge of *Elias* zeale, who did not only anſwere king *Ahab* very ſtoutly, but ſlew 400. of *Ieſabels* falſe Prophets; you tell vs of the act, but you cunningly conceale the cauſe and manner of it. The famine of the kingdome and *Elias* miracle were the cauſes, that king *Ahab* yeelded vp by a compact, and publicke decree of the kingdome theſe falſe Prophets into *Elias* hands to be put to death according to Gods Law.

But *Elias* you ſay kild them. What? with his owne hand? do you think the Prophet was a ſlaughter-man? you will ſay, no, though they were not ſlaine by *Elias* hand, yet by *Elias* authoritie. You ſhould ſay by his aduiſe, rather then authoritie. For *Elias* was a priuate man, not a Magiſtrate. But *Ahab* if *Elias* had not vrgd him, had not ſlaine them. I thinke ſo, *Elias* mooued the king to do it, but compeld him not. *Ahab* gaue his conſent with all *Iſrael* that the *Baalitiſh* prieſts, who had ſeduced the king and kingdome ſhould bee ſlaine being conuicted by Gods law.

For whenas a greeuous famine grew vpon them, and that no raine could fall, but at the word of *Elias*, as hee had foretold *Ahab* before the drought; being accuſed to *Ahab* to be the procurer of the famine, and troubler of *Iſrael*, defendeth himſelfe, and teſtifieth before the king, that God had ſent that plague vpon all *Iſrael*, *becauſe he and his Fathers houſe had forſaken the commandements of God, and worſhipped ſtrange Gods*. And to make his word good, he offered before all *Iſrael*, vpon paine to looſe his head, that the king and his people were ſeduced by *Baals* prieſts, and that he would make it plain by a miracle, that is with fire ſent downe from heauen, which ſhould make it appeare whoſe ſacrifice God did

approue: promiſing that they ſhould haue plenty of raine, after the conuerſion of *Iſrael* to the true God, and that he was ſent to that end at that time. The King accepts the condition, all the reſt giue their conſents, and when they plainly perceiued by the miracle of *Elias*, that the *Baalites* were conuicted to be the deceiuers, and ſhould haue caſt downe themſelues vpon their faces, and giuen glorie to God, as the people did, and ſhould moſt humbly haue ſubmitted them-ſelues to the truth of God: *Elias* did aduiſe them, to lay hands on the *Baalites*, and to puniſh them with death by Gods law, due to ſuch ſeducers and deceiuers. So *Elias* perſwaded *Ahab* and all *Iſrael*, to conſent to the ſlaughter of the *Baalites* with a publike decree. Therefore by the conſent of the King, the decree of the kingdome, in ſo extreame neceſſitie, by ſo notable a miracle wrought by the Prophet, not by *Elias* hand, but by his perſwaſion, the people did in publike place put to death thoſe *Baalitiſh* impoſtors, according to the law of God publikely convicted. How can you draw this example to your purpoſe? Will you reaſon after this manner? Falſe Prophets may rightly be put to death by Magiſtrates, therefore Princes may rightly be depoſed by Prieſts? I will not ſend you to the ſchooles to learne better Logicke, but to *Anticyra to purge your fooliſh braine if you diſpute after this manner.

* An Ile in *Theſſaly* where *Eleborus* groweth that purgeth Melancholie.

§. 41. How *Ochaſias* ſouldiers were deſtroyed, & by whom.

But you will ſay hee conſumed *Ochaſias* captaines and ſouldiers with fire calld downe from heauen. *Elias* ſpake the word, God performed the deed. That fire from heauen was not in *Elias* power, but in Gods will: And if *Elias* had not receiued a ſpeciall inſtinct of Gods ſpirit to that end, he durſt neuer haue called for fire from heauen, for that had been plainly to haue tempted God; which Chriſt reproued in his Apoſtles, deſirous to imitate *Elias*. As theſe were extraordinarie, ſo by no meanes you can thence draw a concluſion for diſputation, or an enſample for imitation, no more then

then you can allow of theft, becauſe *Iſrael* by Gods command ſpoyled the Egyptians; or perſwade that one kill himſelfe, becauſe *Sampſon* killd himſelfe; or teach that one may curſe and kill vnhappy boyes, becauſe *Elizeus* handled fortie two in that manner, that calld him bald pate in Bethell. But here I doe acknowledge you to be very peruerſe followers of *Elias*, in that you goe about to vſe conſuming fire: for *Elias* calld downe fire from the height of heauen, but you haue fetcht it vp from the depth of hell; *Elias* by the inſtinct of God, you by the inſtigation of the Diuell. And yet *Elias* did not once touch the King, much leſſe depoſe him; but you went about not only to depoſe the King, but vtterly to conſume the King, with all his excellent progenie and kingdome.

How the Papiſts differ from *Elias* in their fire-workes.

§. 42.

But *Elias* you ſay did by Gods appointment anoint *Iehu* King ouer *Iſrael*, and caſt off *Ahabs* ſonne, and all his houſe for euer bearing rule in the kingdom.

Elias did not annoint *Iehu*, but one of the ſonnes of the Prophets, whom *Elizeus* ſent, and chargde him in the name of God, not in *Elizeus* name (marke) but in the name of God, that *Iehu* ſhould take ſword in hand, and roote out *Ahabs* houſe. The King therefore was not caſt off by the prophet, but ſlaine by *Iehu*, to whom God had giuen *Ahabs* kingdom, that he might deſtroy *Ahab* and all his houſe and poſteritie. Now if you pleaſe let vs weigh your argument. God may rightly giue a Kingdome to whom he will, and by name ſtirre vp a ſubiect, to puniſh his maſters ſinne: therefore the *Pope* may rightly doe the ſame. What Catholike King can be ſafe from the conſpiracies of his ſubiects, if once he begin to diſpleaſe the *Pope*? With ſuch arguments our Engliſh *Ieſuites* haue gone about to bewitch ou men, that they may take away the liues of our moſt worthy Princes. Be they not the very ſlaues of Antichriſt, and members of the Diuell, who do flatter the Pope with ſuch argumẽts, to the deſtruction of Kings?

§. 43. *Hugo* the Cardinal expounding *Ieremie.*

But *Elias* did caſt downe and deſtroy Kings, that is to ſay, did foretell they ſhould be caſt downe, if you beleeue *Hugo* the Cardinall. And *Ieremie* was ſet ouer Kingdomes, to plant and roote out, to build vp and plucke downe Kingdomes; that is, as that learned Cardinall expounds it, I haue appointed you, ſaith God, to pull vp: that is, to threaten the Iewes that they ſhall be caſt out of their owne countrey: and that you deſtroy: that is, that you propheſie that the Citie of Ieruſalem ſhall be deſtroyed: and that you diſperſe, that is, that you foretell, that they ſhall be diſperſed by the Chaldean Princes: and that yee ſcatter abroad, that is, foreſhew, that the kingdome of the Iewes ſhall be ſcattered abroad after the captiuitie. And that the *Iewes* ſhould not be caſt into deſpaire, hee did not only foreſhew their captiuitie, but their deliuerance alſo, adding that he ſhould build vp, that is, ſhew that the Citie ſhould be re-edified; and that you ſhould plant, that is, tell the Iewes that they ſhall be planted in *Iurie.* This literall ſenſe *Hugo* the Cardinall did giue, that I may omit the myſticall ſenſe, whereby the Prophets doctrine doth vnderſtand, that the kingdome of ſinne ſhould be rooted out and deſtroyed, and the kingdome of vertue ſhould bee planted and aduanced in the conſcience.

§. 44. We haue examined your examples, whence you inferre a concluſion that ill hangs together; firſt, that Kings rightly created and annointed, may rightly be put downe. I anſwer, that one of the Kings you named was put downe, and that was *Ahab*, not by *Elias*, not by *Elizeus*, but by *Iehu*, whom God by his owne mouth raiſed vp by name. The depoſing therefore of the King, was not effected by the Prophet, but by a Prince by name appointed to that purpoſe. What doth this helpe your cauſe? *Saul* was not depoſed, it is manifeſt that his poſteritie was cut of from the ſucceſſion of the kingdome, and not his perſon from the preſent poſſeſſion.

Ieroboam

Ieroboam was by the Prophet ſharpely reproued, not violently expelled. *Ozias*, as a Leper was remoued from the gouernment, not the right of his kingdome. *Athalia* was neuer rightly created, and for the cruell murthering of the Kings of-ſpring was put to death, not by the Prieſts, but the Kings authoritie.

The ſecond concluſion is very idle, for what cauſes the Kings in fact are to be ſecluded. What ſhall you neede to enquire, for what cauſes they be depoſed, when you doe not proue they ſhould bee depoſed? *Athalia* was taken away neither for apoſtacie, nor hereſie, but becauſe ſhee vſurpt the Crowne againſt the lawfull heyre apparant. God commended the acts of *Ozias*, but deteſted his pride. *Ieroboam* both an Apoſtata, and an Idolater, and yet neuer ſet beſide the cuſhion. *Achab* the Idolater was caſt of with all his race, but by the Magiſtrate, not by the Prieſt. The cauſes therefore which you alledge helpe your cauſe no whit at all.

The laſt concluſion which concernes the perſons of the depoſers is very lame. You ſay, that God vſed the miniſterie of the Prophets, and the Prieſts to that purpoſe, either ordinarie or extraordinarie, as iudges and executors of Gods will. God did vſe the tongues, as I ſaid, of the Prophets and Prieſts to foretell and denounce thoſe plagues which God decreed to bring vpon thoſe Kings: and ſometimes hee vſed their hands to annoint thoſe, whom by name he appointed to be the ſucceſſors of the kingdome: but hee neuer vſed them, either ordinarie or extraordinarie, either iudges or executioners of his will in depoſing them. He vſed them as meſſengers, who with their liuely voice did deliuer Gods decrees to Kings, either depoſed or appointed by God: other execution or authoritie they had none. which is very farre from that power of the Pope, whom you challenge to be the ordinarie Iudge, Tutor, and Corrector of Kings. And doe you endure his § 45.

ferula, ô yee Kings, will you kiſſe the rodd, that hath ſo often paid you, and by this your patience make your Tutor more curſt and whip you the more? But I come now to you *Saturnine*.

§. 46. Kings depoſed Prieſts.

You haue not, of my word you haue not one Prieſt or Prophet vnder the old Teſtament that depoſed a King: but I haue a King that depoſed a Prieſt. Whom you will ſay? I ſpeake not of *Saul*, who ſlew *Abimelech* for taking part with *Dauid*. I paſſe ouer *Ioaſh* the King who commanded *Zachariah*, *Iehoidas* ſonne to be ſtoned to death, forgetting his fathers virtue and dutie. What ſay you to *Salomon* who diſplaced *Abiathar* the high Prieſt from his primacie and dignitie, becauſe he followed *Adoniahs* faction being the elder brother. When it would haue followed by your concluſion, that *Salomon* was rather to be depoſed, becauſe the High Prieſt thought *Adoniahs* right to the kingdome to be better then *Salomons*.

Abimilech.

Zacharia.

Abiathar.

§. 47.

But whereas you added that Princes hold their ſoueraigne dignitie and authoritie receiued from God, becauſe truth drew that ſpeech from you, which falls out very ſeldom, I accept it willingly: and thence conclude that god alone hath the power of putting downe Kings, who alone ſet them vp: and that Kings are bound to giue accompt to God alone, from whom they receiued that honour.

But whereas you make the end of ſupreme princely maieſtie receiued of God, to be the promoting of the true worſhip, and honor of God, and the reteyning of the people in the faith and feare of the Lord: I maruell what it ment, that when alwaies you denie that a King ſhould meddle with ſpirituall affaires and buſines: now as if you were forgetfull of your owne minde, you direct the chiefe end and ſcope of the Kings dignitie, to ſet forward the worſhip of God, to ſtirre vp others to honor his high Lord, and to preſerue the people in the faith and feare of God. We accept of your grant, but

Alanus.

that

that which you adde, that Prieſts and Prophets haue oppoſed them-ſelues againſt Kings in all thoſe matters, which may bring either diſhonor to God, or ouerthrow to religion, or damnation to ſoules; I am affraid vnleſſe you expound your ſelfe more plainly, wee may not grant it vnto you. For if you ſay they oppoſed themſelues as men of God, and did earneſtly admoniſh them by word and counſell, or elſe did ſharply reproue ſuch Princes, we doe willingly acknowledge the freedome of their holy vocation; but to take vpon them to be Iudges ouer Kings by their rule and authoritie, and do either iudicially depriue them, or violently inuade them, we deteſt the pride of ſuch a turbulent ſpirit.

How Prieſts ought to oppoſe Princes.

§. 48. The couenant between God and the King.

But betweene God and the King there is a certaine couenant which alwaies is of force either openly or ſecretly. Be it ſo. And what if the King do breake ſome article of the league, who ſhall accuſe him? before what iudgement ſeate, before what Iudge ſhall hee be endighted? ſhall it be in the Court of the common people, who for faſhion ſake haue made choice, and accepted of the King? or in the conſiſtorie of a Biſhop, who hath annointed and conſecrated him? I ſee what you meane to anſwer, a Biſhop, who hath conditionally annoynted him, if he breake the condition and couenant made with God, hath againe depriued him, and hath ſhewed iuſtice againſt him in the name of God, who hath abuſed his ſupreme authoritie.

§. 49. No bad King of 33 depoſed by a Prieſt.

The Scripture recites nineteene Kings of *Iſrael* and fourteene of *Iuda*, who brake the couenant made with the Lord, and worſhipped ſtrange gods, and draue the people to apoſtaſie, ſhew me any one of them to be depriued by a Prieſt or a Prophet, becauſe they had broken their firſt couenant, and take the cauſe: if you cannot, leaue of to tell an vntruth, and to croſſe your own ſpeech, whom wee euen now heard confeſſing, that Kings doe hold their ſupreme authoritie receiued from God, not then from a Prieſt, not from the people, and that

that therefore they are not bound if they breake their couenant, to giue accompt either to a Prieſt, or to the people, but to God. For he holds his Crowne by the right of blood, and inheritance, not by the virtue of invnction or conſecration, or of election and acceptation, as you were wont to ſay, that you may giue ſome authoritie of depoſing and depriuing to a Prieſt, whom you make to be the firſt mouer, and ſome to the people whom you make the remouer. So you make Kings hypothetical, and the people conditionall, but Prieſt abſolute and categorical, being herein very ſimple, becauſe that power which you ſay they haue receiued of God to depoſe Kings, that was neuer brought into practiſe vnder the whole old Teſtament.

Your argument therefore from the ſtronger, falls to ground and comes to nothing, that if the prieſtly excommunication vnder the old Teſtament was of ſuch force, of how greater and larger force is it vnder the new? But we haue euicted it, that there was none at all vnder the old.

Popiſh blaſphemie.

At laſt you returne backe againe and repeat that former blaſphemous argument of yours, that God was not prouident enough, but left the Church in a miſerable caſe, like a widdow cleane forſaken, if hee had not giuen the chiefe Prieſt to hir, either as a Tutor forſooth, or a Husband. That is like as if the father & huſband of the Church were not aliue, or tooke care of another daughter and wife, or elſe would appoint in his place ſuch a one to be a Tutor for his daughter, whom he foretold to bee an aduerſarie, or prouide ſuch an huſband for his daughter, who would proue an adulterer.

Laſtly, as if *Peter* and *Paul* had diſſembled, and had commanded obedience to bee ſhewed to *Nero*, ſo long till Chriſtians could make head: and other Chriſtian Biſhops had ſo many age conſented to the like diſſimulation, you doe not bluſh to affirme, that Biſhops could

could of right excommunicate their Princes, and depoſe them being excommunicate, if the Church had then power to reſiſt.

True, ſayd *Saturnine*: for Chriſt his Preiſtly prerogatiue, wherewith he was able to breake in peeces ſuch kings, as earthen veſſels, beeing granted by large and preciſe charter to the Biſhop of Rome, the chiefe Preiſt (which reaſon brought by vs, you paſt by as a man vnknowen) gaue power to the firſt Biſhops, and right to the thing it ſelfe, as the Lawyers ſpeake, to depoſe Kings excommunicate, being infidels, apoſtataes, hereticks and tyrants: but the Church did neuer practiſe that authority, till ſhe gathered ſtrength in proceſſe of time. §. 51.

For that commandement of Chriſt alleadged by you, *Giue to Cæſar the things that are Cæſars, and to God the things that are Gods*, doth he not ſubmit Cæſar to be kept vnder by the Vicar of God, when hee denieth to God, thoſe thoſe things which belong to God? And whereas Chriſt did thrice ſpeake to *Peter*, *Feede my Lambes, feede my ſheepe, feede my ſheepe*: did he not commit all Chriſtians, little and great, lambes and ſheepe, ſubiects and princes, to be fed and ruled without exception to *Peter* and *Peters* ſucceſſour? And when as he had committed the keyes of heauen to *Peter* and *Peters* ſucceſſour to let in and ſhut out, doth he not ſhew that diuine and admirable power of excommunication, which you forſooth would haue ſo weake and feeble? for whereas you ſayd, that Prelates and Biſhops ought to be ſubiect and obedient to Kings, I did much maruell that you were ſo forgetfull of another commandement no leſſe Apoſtolicall, whereby hee bound Kings as well as ſubiects to obey their Prelates and their Paſtors, and to ſubmit themſelues, as to them by whom accompt is to be giuen to God for their ſoules: wherein what Chriſtian Prince can exempt himſelfe, if hee doe thinke that he haue a ſoule? Heb. 13. 17.

§. 52.

Chriſt ouer-ruling Kings not as a preiſt but as a king.

Then *Patriotta*, I paſt by that your reaſon, *Saturuine*, of the prerogatiue of Chriſt communicated with the Biſhop, not as vnknowen, but as very idle. For that prerogatiue whereby Chriſt doth bruiſe and breake in peeces kings and kingdomes, the Prophet ſhewes not to bee his Preiſtly, but his Princely power. I haue ſet my king, ſaith God, not therefore as a Preiſt, but as a King. he hath broken and beat in peeces wicked Kings with his iron Scepter. As a Prieſt he beares the Croſſe, as a King he bears the Scepter: as a Preiſt he offred vp himſelfe vpon the croſſe and ſuffered his blood to bee ſhed for the remiſſion of ſinnes: as a King hee vanquiſhed his enemies, ſhed their blood, weakned and ouercame their power with the light of this ſo great glorie that reſides in him, ſo you went about to blind our eies, while you did cloſely ſubiect the ſcepter of a King to be trampled on by the Popes feet.

§. 53.

For you ſay, *that this prerogatiue of Chriſt is communicated with the Pope.* What elſe? And *that with large and preciſe charter:* where be thoſe words? point at the place, ſhew the charter, where Chriſt imparted this his prerogatiue with the Biſhop of Rome. *For there bee many others appointed Preiſts* (ſaith S. *Paul*) *who by reaſon of death cannot continue, but this becauſe hee abides for euer, hath an immutable Preiſthood, whence he can perfectly ſaue thoſe, who come vnto God by him, alwaies liuing to make interceſſion for vs. For ſuch a Preiſt was fit for vs, holy, innocent, immaculate, ſeparated from ſinners, made higher then the heauens, who hath no neede euery day, as the Preiſts of* Leui, *to offer ſacrifices, firſt for their owne ſinnes, then for the ſinnes of the people; for that he did once, when he offered vp himſelfe, the onely ſacrifice for ſinne, that hee might obtaine for vs eternall redemption.* The Biſhop of Rome let him packe and bee gone, and let him bragge of Chriſts Preiſtly prerogatiues, granted to him by a large charter, that all men may ſpit in the blaſphemous face of this impure wretch.

Heb. 7. v. 23. 24. 25. 26.

§. 54.

But if hee haue not all, yet hee hath imparted with him ſome of his prerogatiues at the leaſt. Which I pray you? the keyes of the kingdome of heauen, to open & ſhut heauen, the power of binding and looſing, the power of feeding and ruling: by all which you doe more then inſinuate, that the Biſhop can rightly by the power of excommunication wreſt from Cæſar, his ſcepter, his crowne, ſword, ſubiects, kingdome and life. For theſe belong to Cæſar.

Therfore when Chriſt ſpake to *Peter*, feed my ſheep, he meant this, depoſe Princes; I will giue you the keies of the Kingdome of heauen, that is, I will giue you the thrones of earthly kings, that you may let into the kingdome whom you will, and whom you will exclude: that you may looſe ſubiects whom you pleaſe, and whom you pleaſe binde: that you may puniſh whom you will, and may forgiue whom you will. We muſt, I thinke, learne not onely a new Diuinity, but a new Grammer and a Logicke alſo.

To feede Chriſts ſheepe, and to abandon Chriſtian Princes, are Synonamaes or all one with the Papiſts.

The popiſh ſtrange diuinity.

To binde Kings and to binde Scepters is all one. To exclude a King out of the Temple, and take from him his kingdome and life, be Synonomaes with you.

O diuine and admirable power of excommunication, which brought in not onely a new Grammer, but a new Logicke alſo into Diuinity?

All Princes ought to bee taught of the high Preiſt, therefore depoſed. They may be ſhut out of the kingdome of heauen, therefore out of their earthly dominions. Princes ought to obey the wholeſome doctrine taught by their Paſtors: therefore if they refuſe it, they may rightly bee caſt off by them. The condition of Princes is very hard. But what ſhall they doe? excommunication can do thus much if we beleeue *Saturnine*. But you haue other Catholike Doctors, as I heare honeſter men a great deale, who weaken and take away

the edge of excommunication, for bringing foorth ſuch monſtrous effects.

§. 55. *Auguſt cont. Epiſt Parmen. lib. 3 cap. 2.*

For that I may ſay nothing of *Auſtin*, who thought that excommunication was very ſparingly to bee vſed againſt Princes, and when it were, it was not to roote them vp, but to correct them: that we may omit *Bernard*, who was not afraid to tell Pope *Eugenius*, Therfore *your power is ouer ſinnes, not ouer poſſeſſions, becauſe for them, not for theſe, you haue receiued the keyes of the Kingdome of Heauen.* *Thomas Aquinas* your Angelicall Doctor ſayd, that *excommunication is one thing, and rooting out is another:* which we finde written in an Epiſtle of Pope *Vrbane*, recorded in the canon Law, whereof hee alleadgeth a reaſon out of the Apoſtle, who ſayth, *that one excommunicate is to that end ſo dealt withall, that his ſoule may be ſaued in the day of the Lord.* It is vſed then for correction, not for deſtruction: for *excommunication is diſcipline*, ſaith Pope *Vrbane*, *not a rooting vp.* Either of them both a Canoniſt and a Preſt, ſeemed to borrow the diſtinction out of *Auſtin.* So hee writeth, that *excommunication is not the taking away anie mans priuate goods, which the tranſgreſſour of the Law did formerly poſſeſſe: but it was the taking away of the publike goods, which he was to receiue from the Church, and the receiuing of the Sacraments.* Therefore excommunication is of force, if you may beleeue your owne men, to ſhut a King out of the Church, not out of his Kingdome: to depriue him of the Sacrament, not his Scepter; to ſeuer him from the Communion of the faithfull, not from the obedience of his ſubiects: to ſaue his ſoule, not to deſtroy his body: to remooue him from the confines of the Kingdome of Heauen, till he repent, not to driue him out of his territories, or to looſe the raines of obedience from ſubiects, or free them from their ſworne fealty. As *Ludouicus Richeomus* hath it in his Apologeticke. Theſe agree with the canon: *Render*, ſaith Chriſt, *to Cæſar, the things that are Cæſars, and to God the things that are*

Decret 2. part. cauſ. 4 qu. 3. cap. 37.

The force of excommunication.

are Gods. Which bee Cæsars? his scepter, crowne and sword: which be Gods? our faith, worship, inuocation, and all our spirituall obedience?

Christ therefore saith, render to Cæsar his scepter, his crowne, his sword: what say you *Saturnine?* let him take away from Cæsar, being excommunicate, his scepter, his crowne, his sword, bee these your Synonimaes to render and to take away? Matth. 22.

Christ if he had pleased, could thus haue excommunicate *Tiberius*, and obtained of his father an army of Angels to haue cast him out of his throne. He would not: for he came to giue an heauenly crowne, not to take away an earthly crowne. When a certaine man sayd to him, *Master command my brother to diuide the inheritance with me*, the Lord answered, *who hath made mee a Iudge betweene you?* Christ thought that the power of diuiding a priuate inheritance, belonged not to his vocation, who therefore could appoint the Pope to be a Iudge & Distributer of kings crownes? Christ being demanded of *Pilate*, what kingdome he layd claime to, answered, my kingdome is not of this world: but you, *Saturnine*, with the turn of a key, which others receiued as well as *Peter*, haue deliuered all that belongs to Cæsar, to the Vicar of Christs dispolition, forsooth. Therefore what Christ could not doe, can the Vicar of Christ do? That which the Lord himselfe would not vndertake, shall a seruant take vpon him? Luc. 12.

Peter was a simple scholler to Christ belike, whom you doe make to be your founder: for hee did not cast *Nero* out of his throne with a thunder bolt of excommunication: he did not forbid Christians from taking the Oath of Allegeance, or free them when they had taken it: he did not dispose of his kingdomes and dominions: hee did not arme the seruants against their master, or stirre vp other Princes against the Emperor. Hee taught that the glory of Martyrdome was to bee sought after by suffering, not the infamie of rebellion §. 56. What *Peter* did to Princes.

by reſiſting: cheefely by Biſhops, to whom hee hath committed the power of perſwading, not enforcing; the duties of teaching, not of fighting: the vſe of prayers, not of weapons. Shall it bee lawfull for the Popes ſucceſſour, which was not lawfull for his founder? did not *Peter* vnderſtand what it was to feede ſheepe? did he not learne what it was to binde and to looſe? did he not know the power of the keyes? Belike hee had not met with your dictionary. He could with his word as well haue ſtrucken *Nero*, as he ſtrucke *Ananias*, but he following his maſters ſteps, yeelded ſimple obedience to *Nero*, as he had yeelded to *Tiberius*.

§. 57. How *Peters* ſucceſſorus vſed Princes.

Whoſe ſucceſſours they were ſo farre from reſiſting the Emperours, the ſeruants their maſters, that for 300. yeers, euen to *Sylueſter* they did patiently ſubmit themſelues to Pagans, as Martyrs, and for 300. yeeres, to *Boniface*, they did humbly obey both Chriſtian, Catholike and Hereticke Princes, as beadſ-men? and for 400. yeeres, to *Gregorie* the 7. they did obey them euen in their abſence ſomewhat tolerably, as free-men. For the times of the Empire were diuers, as the times of the Church were, & as the qualities of Emperors were diuers, ſo of Biſhops: while the Emperour was but one and preſent, the Biſhop was of ſmall reputation, but when hee was abſent and diuided, hee grew great: the Imperiall ſpoiles being left in Italy, whereby the maſter being ſomewhat weakned and caſt off, the ſeruant began to grow luſtie and ſtout, and I wiſh he would leaue off to continue ſo ſtill.

Leſt happily the King of birds doe come
And take his feathers from this ietting Iay,
Whereat the reſt may doe naught elſe but laugh
To ſee ſtolne feathers taken thus away.

For ſurely it was not thus from the beginning that the ſtaffe ſhould reſiſt the ſword, the croſier the ſcepter, the myter the crowne. No maruell you ſay: for then the Chriſtian Byſhops wanted temporall forces. They might

might wel haue excommunicated and depoſed Princes, if the Church had had power enough to reſiſt. As two great Maſters, of not building vp, but of deſtroying diuinitie haue taught, *Alan* and *Bellarmine*.

Alan: cont: exec Angli inſt. pa 167.
Bellar: de Rom. Pont. lib. 5. cap. 7.

§ 58. How *Paul* vſed Princes.

So I beleeue, the Apoſtle *Paul* when he ſaw the antient Chriſtians to be few in number, and weak in power, taught them then not to reſiſt the power, belike he ſerued the time not the truth, when he taught that ſubiects ſhould be ſubiect to *Nero* for conſcience ſake. For when they were encreaſed in number and power, if wee beleeue theſe Cardinalls, they ſhould no more ſuffer as patient Martyrs, but take vpon them like boaſting ſouldiers. For ſo they haue corrected the Apoſtles diſciplin with their worthy interpretation, and *put out the crowes eyes* as the prouerbe is, and haue wiſely altered the rules of the holy Ghoſt which ought to be perpetuall and immutable, to the practiſe of the Church as the caſe required. But one thing I doubt much they cannot wipe away. It is damnation to reſiſt the power ſaith the Apoſtle: what is it then to lay violent handes vpon him? *Moſes* forbad, that the people ſhould not ſpeake euill of their Gouernour: would hee haue ſuffered, if they could to reſiſt him? *Salomon* forbad, that none ſhould curſe the king ſecretly in his conſcience; did hee grant by force to caſt him off if they had might to do it? *Iudas* the Apoſtle did ſtile them fitly Dreamers, that ſpake ill of gouernment, and deſpiſe ſuch as bee in authoritie: would he take theſe Cardinalls for holy Doctours, who perſwade the people, to driue the king out of his kingdome if they can.

Moſes.
Salomon.
Iudas.

Let vs beleeue it if it be poſſible, that *Moſes*, *Salomon*, and *Iudas* the Apoſtle, when they would haue the ſubiects tongues to bee tied vp, they would leaue their hands to be looſe. *Ieremy* the Prophet exhorted the exiled *Iewes* that *they ſhould offer vp their prayers for the life of the King of Babylon*. *Paul* the Apoſtle did aduiſe the perſecuted Chriſtians *to pray to God for the ſafety of Nero*.

§ 59.

Is

Is it credible that the Prophet and the Apoſtle, for whom they would haue ſubiects praiers poured out, that they would haue their blood to bee poured out? vnleſſe you thinke the Apoſtle was like to *Charles* the fift, who commanded that publike prayers ſhould bee made for the deliuerance of *Clement* the 7. whenas his owne legions kept him captiue.

I expect that the Cardinals doe thus expound the place of the Apoſtle, to haue commanded them to haue prayed for *Nero*, becauſe they wanted force to reſiſt: which if they had got, they might iuſtly haue gone from praying to violence, and from orizons to weapons. O warlike prieſts! In the meane while what wrong do they offer to *Peter* and *Peters* ſucceſſors, who ſuffered death for Chriſt, whom they inſinuate not to haue wanted courage but power to reſiſt? And they make goodly Martyrs, if when they died for the truth, deliuered rebellious ſoules out of their afflicted bodies.

Tertul. in Apo. leget

And I wonder that two ſo learned Cardinals were ſo ignorant of the hiſtorie, to ſay, *that Chriſtians might lawfully haue reſiſted, if they had had ſtrength*, when *Tertullian* doth alleage, *that they had power, but might not lawfully reſiſt.* Which if it may bee truely ſaid of the ſecond age after Chriſt, how much more in the fourth, fift, and ſixt age, whenas Chriſtians being graced by Princes, and defended by lawes, might profeſſe the Catholike religion, openly and freely. It is an notable ſaying of *Auſten*, that the Chriſtian ſouldiers did obey *Iulian* the Apoſtata their temporall Lord, not becauſe as theſe men dreame they wanted power to reſiſt, but for the Lord eternall. For the ſouldiers in their warre againſt the *Perſians* might eaſily haue ſurpriſed *Iulian* being farre from home, and ſuccour. But they were, you will ſay, Pagane ſouldiers. Yea forſooth, as *Socrates* tells vs: the next day after *Iulians* death, when *Iouinian* was choſen Emperour by them, he refuſed that honor, becauſe he ſuſpected the greater part of the armie to be heatheniſh,

§ 60.

Auguſt. in Pſ: 124.

Chriſtian ſouldiers obeyed *Iulian.*

Socra: lib. 3. cap. 22.

heatheniſh, all of them cryed out with one voice that they were Chriſtians. The Fathers writ againſt *Iulian*, they fight not, they vſed their pennes, not their armes; they ſtrooke the *Apoſtata* with their arguments, not with their weapons, as they dealt afterward with *Conſtantius* and *Valens* hereticall Emperors.

But your Cardinals, and Fathers do vndertake the buſineſſe againſt Princes, not with the penne, but with the ſword, aſſoone as they bee denounced excommunicate for hereſie, and releaſing their ſubiects from the Oath of allegeance, tell them they may beare armes againſt them hauing beene ſometimes their Princes, and doe obtrude this as a principall head of Catholicke Religion, making much for the ſaluation of their ſoules. §. 61.

Although I haue lighted vpon ſome who before the ſentence denounced by the Church, hold that an hereticall Prince by right for the very act, is to be remoued forcibly by the ſubiects. But *Caietane* denieth *that the ſubiects may be abſolued before the ſentence bee publickely denounced.* Very franckly: that he will allow ſomewhat to an hereticall Prince. *Caietane.*

But *Alanus* will haue all Heretickes not only after they be by name particularly denounced, but by law and *ipſo facto* as they ſay aſſoone as they beginne to appeare hereticall, or be by law excommunicated, ſhould be put from their kingdomes. For *as Fame ſo Hereſie.* *Alanus.*

Gathers ſtrength by going forward.

Alanus is ſomewhat more earneſt in the matter then *Caietane*, who pronounceth that warre to be holy, iuſt and honourable, which ſubiects vndertake againſt their hereticall Prince, and doth aduiſe the valiant Engliſhmen to take part with the enemie againſt the Queene.

But after our Cardinall had deliuered his opinion as *Apollo* from his three footed ſtoole, *Philopater* doth boldly affirme, *that it is an opinion certaine, and of faith, and vndoubtedly held of all the learned, and agreeable to Apoſtolicall* *Philop.* 194.

poſtolicall doctrine: that euery Chriſtian Prince, if he flatly fall from the Catholicke religion, and call others from the ſame, to fall preſently from all his power and dignitie, by the force of Gods law and mans law: and that before the ſentence of the ſupreame Paſtor and Iudge be denounced againſt him, and that all manner of ſubiects are free from euery bond of Oath, which they ſhould by obedience haue performed to a lawfull Prince; and that they may and ought, if they haue power, caſt out from the gouernment of Chriſtians ſuch a man as an Apoſtata or Hereticke, and a Renegate from Chriſt the Lord, and an vtter enemie to the common weale.

§ 62. *De iuſta abdica Hen. 3. Gal. Re.* William Reynolds.

There is an other ſprung vp, a man of a more fierie ſpirit, and another *Saturnine* or *Gracchus*, *William Reynolds*, who ſaid, *that Henry the third French King was ipſo facto excommunicated, becauſe hee fauoured Heretickes. Who after a long diſputation concludes that hee was lawfully put to death before the excommunication publiſhed. For ſaith hee, publicke greife doth not attend for legale formes.* And though in a hidden crime no man ought to be condemned, his cauſe not being heard, or the partie not being cited: yet in publick and notorious crime, the euident knowledge of the fact, is in ſtead of the ſentence. What would this man doe to an Hereticke Prince, who thought a Catholicke not to be ſpared.

§. 63. *Symancha.*

Symancha proceedes farther, and he affirmes *that by the law a ſecret Hereticke is to be excommunicate, and not he alone, but his ſonne alſo: becauſe Hereſie is a leproſie, and that leprous ſonnes are begotten by leprous Parents, and therfore to be put from the ſucceſſion of the kingdome.* O dambd Raſcall, that cuts vp the roote with the branches.

Aquinas, *Toletane*, and *Caietane* were more temperate, theſe goe to the quicke, neither ſpeake they ſo mildely and ſchollerlike, but they ſpeake to the purpoſe.

I could name you ſome Prieſts that beare armes, and that you held, *Saturnine*, to be lawfull.

Very

§ 64.

Very odious, ſaid *Saturnine*, are theſe your calumniations, wherewith you load our Prieſts, as if they had carried armes, they vſe ſpirituall not temporall ſwordes.

But your ſpirituall ſworde muſt command the temporall if the Pope command, ſaid *Patriotta*. And you perſwade that other ſhould take armes, as *Alanus* did. But what difference is there betweene the Author of a miſchiefe and the Actor? Whether you counſell others to beare armes againſt the Prince, or beare them your ſelfe? you doe not arme the hand of a Subiect, but you enflame his minde. You doe not drawe forth the ſword, bnt you whet on the ſpirit with abſolutions, promiſes, praiſes, rewards not onely in this life, but in the life to come. Is this your Catholike faith? Doth this make for the ſaluation of ſoules? Chriſt and his Apoſtles did inſtruct both by their doctrine and example their diſciples to humilitie, patience, faith, and obedience. You ſtirre vp your diſciples, to inſolencie, furie, treacherie, and ſedition. Good God, how farre doth your new Diuinitie differ from the ancient? You haue ſeene alreadie what Chriſt and his Apoſtles taught, now marke what they did. Chriſt for the redemption of the Church, ſuffered his blood to be ſhed. Chriſts Vicare as he is cald, for the enlarging of his Empire is euer ſhedding other mens blood. *Peter and Paul* for the confirmation of their faith, did with quiet mindes endure martyrdome inflicted by the Prince: And many Romane Byſhoppes did afterward tread in the ſame ſteps. But you their degenerated and baſtardly ofspring, for the ſealing vp of your treacherie did go about with moſt bloody mindes, to bring the moſt barbarous martyrdome vpon our whole Nation, that euer was deuiſed ſince man was created. O vnworthy attempt. Therefore the ſpirituall Father of Kings, as hee is ſtiled, ſhall he tread vnder foote the maieſtie of a King? And the vniuerſall Paſtor of the flock feed himſelfe fat not with

The practiſe of Papiſts.

the milke, but with the blood of the flocke? And ſhall hee breake in peeces Scepters with his croſiars ſtaffe? And ſtall he ſtirre vp the people being quiet, whom hee ſhould haue quieted being ſtird vp? And ſhall he ſet together by the eares Princes being at peace, whom being at a iarre hee ſhould haue appeaſed? And ſhall hee ſet forth with the holieſt title of religion, thoſe two wicked policies the diſcord of Kings, and the rebellion of Subiects? As if when he fild all places with garboiles and murthers, he ſhall thinke hee hath deſerued Gods fauour, by the bloody ſacrificing of innocents.

§. 65. God hath hitherto diſcloſed the Popes deuiſes againſt the Engliſh Church and God hath taken vengeance on you, and that ſtone which you toſt vp and downe, is (ô ye ſeditious Prieſts) rould down vpon your own heads. For what? Do you not thinke that your daily conſpiracies are not as clearely apparant as the noone day? and all your deuiſes with many proiects made knowne and euident? that you as ſubtile *Simons* lurke cloſely among vs, profeſſing loue to your Catholickes worſe then any hatred, perſwading them to violate their faith ſworne to the King, and hayle in that Troiane hõrſe, full of deceit, pernitious aſwell to them as to vs? That haue your Curſitors as *Pegaſus*, who runne about hither and thither, quickly taking vp all reports, that may inueigle mens mindes, and watch for all occaſions? That haue your boy-prieſt gadding vp and downe, who may increaſe your number and forces, and, as *Gracchus* ſtriplings, may ſtir vp ſuch as be offended already, and prouoke them to an vprore? That ſet the olde and greater Foxes ouer theſe cubbes, who firſt open the ſchoole of deceites to them, and a ſhoppe of craftie deuiſes, teaching that the Pope hath plenarie power to depoſe a King, and abſolue their ſubiects from the Oath of fealtie: and that the King though hee bee not by name excommunicated, doth yet ſtand excommunicated by diuers buls, becauſe he hath infringed the authoritie of

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the *Popes* ſupremacie &c. and therefore that the ſubiects may, if fit oportunitie be offred, attempt any miſchiefe againſt his ſacred perſon: perſwading them in the meane while to diſſemble their faith, and ſhew an outward obedience to the King, while they reſerue their heart to the *Pope?* You cheriſh cloſely your *Catelines*, who when the conſpiracie waxeth ripe, may be your Captaines and ſtanderd-bearers to execute your wicked deuiſes with actions and armes. Lay aſide therefore that viſard of religion, which you haue worne ſo long, caſt away that habit of grauitie, plucke of that cloke of ſanctitie: appeare ſuch as you are, confeſſe your ſelues to be the trumpets of warre, not of the word: that you feed not ſoules, but ſeeke for blood: that the Magiſtrate may diſtinguiſh between a deuout and a quiet, and between a Machiuilian and a turbulent Papiſt.

But you *Calander*, and you the reſt of Engliſh Papiſts, that be Laickes, I beſeech you by *Ieſus Chriſt*, I doe exhort you by your owne ſaluation, that you repell theſe *Syrens* muſicke, not onely vnprofitable but hurtfull to the hearers, from your eares and your mindes, leſt you bring a moſt iuſt reproch vpon the true Catholike Religion, an incurable wound to the conſcience, a lamentable ruine to your familie, and an extreme plague to your country This I had to ſay of the fealtie and obedience of ſubiects to bee performed to Kings and Magiſtrates, ordeyned by the perpetuall commandement of Chriſt and the Apoſtles againſt the inhibition of the *Pope*, and the ſophiſmes of the *Ieſuites*; it followeth that I purſue the ſecond foundation of our obedience, the examples of ancient Chriſtians, and chiefly of the Roman Biſhops, vnleſſe happily any other courſe ſeeme better to you. §. 66.

Then *Calander* I promiſe you, ſaid he, that nothing is more acceptable to vs, that I may make anſwer for *Argentine* my friend. I neuer doubted of ciuill obe- §. 67.

dience to be rightly performed to good Kings by Catholikes: I thought to confeſſe the truth, I was abſolued from the oath of obedience to Heretikes and Tyrants, after once they were denounced excommunicated by the Pope, and now lawfully depoſed from their kingdome. Now ſeeing I perceiue that *Chriſt*, *Peter*, and *Paul*, not only taught, but ſhewed ciuill obedience to *Tiberij* and *Neroes*, and to be ſo farre from taking from them with their diuine power, as they might, their ſcepter, ſword and Crowne, that vnder them they laid downe their life to confirme their faith and obedience. You haue ſaid that which makes me begin to doubt, of ſuch force of excommunication, and ſuch power of the *Pope*.

For when I did diligently obſerue euery paſſage of your diſputation *Patriotta*, out of that perſpicuous and ſhort expoſition, & as it were conſiſting of thoſe three texts, I muſt needes confeſſe, that the ſparkes of this vnknowne, and vnhard of truth, did firſt caſt themſelues into mine eyes. wherewith the authoritie of *Aquinas*, *Toletane*, and *Laterane Councell* for their power of excommunication, and the authoritie of the *Pope* alleaged by *Saturnine*, preſently brought a myſt ouer them. But light was brought out of the myſt by *Friſingenſis*, *Vrſbergenſis*, *Sigebert*, and *Vincentius*, and all the ancient and ſincere Catholikes, and graue witneſſes of thoſe times, as I heare my *Velbacellus* affirme, at what time *Gregorie* the 7. did firſt attempt to driue *Henry* the 4. Emperor by his excommunication out of his kingdome. Here *Saturnine* being driuen from humane authorities, betooke himſelfe to diuine. But whatſoeuer he tooke, *Patriotta* ſtraight-way caught it out of his hands; where hee ſaid that the Apoſtle forbad wee ſhould not ſalute an heretike, and commanded to auoide him after one or two admonitions; *Patriotta* made anſwer, that hee forbad voluntarie ſocietie, not neceſſarie ſubiection, priuate familiaritie, not publike obedi-

obedience. And when he preſt that a gangrene was to be cut of, he inſtantly replyed, that it was not an heretike, but hereſie was compared to a gangrene, and with a religious kinde of charitie, (as it ſeemde) ſparing the heretike, thought good the hereſie ſhould be rooted out. And from thence in my iudgement concluded not amiſſe, when no heretike was to looſe his inheritance or his life, that a King much leſſe was to be depriued either of his life or inheritance by reaſon of hereſie. Here *Saturnine* bent all the force of his wit, and betaking himſelfe into the fortifications of the old Teſtament, from euery place gathering the forces of examples, with arguments drawne from thence fought very valiantly, ſo that when I heard him alone, he made me conſent almoſt vnto him. But this heretike *Patriott*, ſhrunke not a foote, but preſently buckled hand to hand. He had ſaid that *Saul* was depoſed, *Patriot* as the truth was diſtinguiſhed, that the perſon of *Saul* was not remoued from the poſſeſſion of the kingdome, but his of-ſpring from the ſucceſſion But by whom? euen from GOD, not from *Samuel*, whom hee proued to be not a Iudge, but a meſſenger, nor to haue inflicted the puniſhment of depoſing, but to haue publiſhed the decree, and that not by the right of his generall vocation, but by ſpeciall inſtinct and reuelation from God, not as Propher, but as a Prophet appointed to that end, to annoint *Dauid* for the ſucceſſion of the kingdome, whom God had named with his owne mouth. So that nothing can accrue to the *Pope* from hence, vnleſſe he can proue he haue receiued a reuelation to depoſe a *Prince*.

When hee contended that *Ieroboam* was caſt aſide by the *Prophet*, he againe denied it, confeſſing hee was greeuouſly reproued by the *Prophet*, not violently remoued. § 68.

Saturnine aſſaults againe, that *Ozias* a Leper was by force driuen out of the Temple, by *Azaria* and 80. *Prieſts*, and that he was ſeparated from the ſocietie of men,

men, and the gouernment committed to *Iothan* his Sonne.

Here *Patriott*, a better Text-man as it ſeemeth, denied that the King was put out of the Church forceably, but being ſtrooke with a leproſie, was enforced by his owne accord to depart out of the Sanctuarie, not out of the kingdome; the right whereof hee reſerued to himſelfe to his dying day, and put ouer the gouernment to his ſonne as to his Vicegerent. And that a Leper neuer loſt his priuate inheritance, much leſſe his publike. And when as hereſie is a leproſie, nor euer any was depriued of his kingdome for leproſie, and therefore for hereſie none was to be depriued. Which reaſon muſt needs ſatisfie me in this buſineſſe, vnleſſe it can be proued that the leprous *Iewes* loſt their inheritance.

And when *Saturnine* affirmed that the lepers were ſeparated from the company of men by the Prieſts, *Patriotta* excepted againſt it, that it was their duty to diſcerne the leproſie, but the Magiſtrates were to put them apart. So that the iudgement of the buſineſſe belonged to the Preiſts, the parting of the perſon to the Magiſtrate. Whence he concluded and retorted it vpon *Saturnine*, who ſayd that hereſie was a ſpirituall leproſie, that it followed from this figure, that the King ought rather to ſeparate an hereticall Pope, then the Pope an hereticall king. So that this figure was more hurtfull to the Pope then to the King.

§. 69. One thing there was which both *Patriott* did ſhrewdly re-enforce againſt you *Saturnine*, and did likewiſe mightily offend vs all, when you concluded out of *Azarias* example, that it was lawfull for Preiſts to take armes to repreſſe the wickedneſſe of Kings, for the Preiſt reſiſted the King not with arms, but with words: vnleſſe perhaps you will take a greeuous admonition, reproofe and reprehenſion for armes. *Azarias* did not caſt the king out of the temple, much leſſe out of the kingdome

kingdome. And doe you thinke of corſlets, ſwords, and lawnces, wherewith a warlike Preiſt may remooue a King from his throne? fie vpon this proud vanitie. A Biſhop ought not to bee a ſtriker, much leſſe a warriour. It was not lawfull for *Dauid* to build vp Gods materiall Temple, becauſe he was a man of bloud, and will you build vp Gods ſpirituall Temple with bloudy hands? But I referre you to the canons, and goe forward.

For where you ſayd that *Athalia* was lawfully depoſed by *Iehoida* the Preiſt, it was firſt anſwered, that ſhee was neuer rightly created and crowned. Againe, that ſhe was depoſed by *Iehoida*, not as hee was high Preiſt, but cheife Prince of his tribe, and next allie to the king, nor by himſelfe alone, but ioyned with all the Nobles of the kingdome: not with the authority of the Preiſt, but by the authority of *Ioaſh*, being firſt annoynted and crowned by him: that whatſoeuer he did, he ſeemed to doe by the power of the king, with the common conſent of the Peeres and Nobles againſt the wicked vſurper of the Kingdome, which had murthered all the Kings Progeny. What is this to the Pope, that hee may depoſe a lawfull Prince with his Biſhoply authority? § 70.

And whereas you propounded *Elias* zeale to bee imitated by you, *Patriott* anſwered truely, that your zeale was too fiery, and would proue too prepoſterous, vnleſſe you could prooue you had *Elias* ſpeciall inſtinct.

And when you ſaid that *Achab* was remooued from his Kingdome by *Elias* or *Elizeus*: it is partly true, partly falſe. It is true that you ſay, he was remooued, but by *Iehu* whom one of the ſonnes of the Prophets did annoynt by Gods ſpeciall commandement, which God gaue to *Elizeus*, that *Iehu* ſhould roote out all the poſterity of *Achab*. Hee was not therefore depoſed by *Elias* or *Elizeus*, but by *Iehu*, whom God had raiſed vp

by name extraordinarily for that purpoſe. Neither did the ſonne of the Prophet, when hee annoynted *Iehu*, beginne thus, thus ſayth *Elizeus*, but thus ſaith the Lord.

This doth no whit help the popes cauſe, that *Patriott* did ſomtime ſcatter abroad your arguments, as brooms that are not bound together: and enforced him as a cripple with a broken legge to halt now vpon one leg, now vpon both, both in his antecedent and conſequent: as if the antecedent retained neither truth in the matter, or Law in the forme, and the conſequent had loſt all the neceſſity of proofe. So that you neither did helpe the popes power, or ſatisfie our conſciences.

For it was to no purpoſe, as he rightly ſaid, to ſeeke for cauſes at the laſt, why princes ſhould in fact be depoſed by preiſts and prophets, when you cannot proue that any was depoſed.

§ 71. You therefore as it ſeemes, could not alleadge that any king was depoſed by a prieſt, but *Patriott* did alleadge that a preiſt was depoſed by a king, one eſpecially, *Abiathar* by *Salomon*. This did not onely not help but hurt the popes cauſe.

Heere when you did enforce the couenant between God and the King, your ready aduerſary did demand, if the King breake any of the articles of agreement, who would enter ſuite againſt him? or in what court or conſiſtory were hee to bee accuſed? And out of your owne grant hee concluded, when you ſaid that the king held his ſupreame authority taken from God, and therefore the king was to yeeld account to God alone in the heauenly court for his gouernment.

Two pillers of gouernment ouerthrowen.

And where there are two pillers of gouernment, Authority in the King, and obedience in ſubiects, which for all our good we are to keep ſafe & ſound, you ſeemed, *Saturnin*, to ouerthrow them both, when you made the king, as it were, an hypotheticall propoſitiō, and the ſubiects conditionales: but when you made the

the Popes categoricall and abſolute, although I reuerence them as moſt holy fathers, yet I will ſpeake truly, you haue dealt herein as an vnskilfull Phiſition, who gets a more greeuous diſeaſe to the body by curing one that is eaſier.

Being repelled from the old Teſtament you fled into the ſtrength of the new, and here I had great hope, that that your *feede my ſheepe, and I will giue you the keyes*, had well ſtrengthned the Popes authoritie, and ſharpned the edge of eccleſiaſticall excommunication. But it fell out otherwiſe. For the aduerſarie proued that by the firſt wordes diligence was enioyned the Byſhoppe to feede the flocke, and by the ſecond were committed the keyes of the heauenly, not the earthly kingdome. And he brought for proofe not onely *Auguſtine* and *Bernard*, as common witneſſes: but *Aquinas*, Pope *Urbane*, *Dominicus à Soto*, and *Ludouicus Rycheomus*, all of them being on our ſide, who thought the force of the keyes to be not in poſſeſſions, but in crimes, not in binding Scepters, but ſinnes, and iudge it not to be a rooting vp, but a meere diſcipline. What you! doe you thinke theſe to be Heretickes, as lately you tearmed *Sigebert* and *Vincentius*? what maruell is it if ſtrangers accuſe the Pope, when his owne condemne him? if his enemies ſet vpon him, when his friends forſake him? if the late Catholickes leaue him, when the ancient forſake him? The firſt foundation therefore of our obedience laid by *Patriotta* vpon the perpetuall and vnchangeable commandement of Chriſt and his Apoſtles ſtandes firme and ſure; vnleſſe you thinke that it be lawfull for the Vicar of Chriſt, an holy man though a ſinner to plucke downe the ſacred tables of the Teſtament, to violate the heauenly lawes of Chriſt, and to abrogate the eternall decrees of God. § 72.

For whereas in the end you ſay that the Apoſtles and their Succeſſours might lawfully haue depoſed *Nero*, *Dioclesian*, *Iulian*, *Conſtantius*, *Valens* and the reſt, if the

Church had had power to reſiſt : you would neuer haue ſaid it, as your aduerſarie rightly obiected, vnleſſe you thinke the holy Apoſtles and fathers were diſſemblers, who obeyed thoſe euill Emperours for feare, not for dutie, for times ſake, not for conſcience ſake: wherein we heard that not the holy Scripture only, but the antient hiſtorie was directly againſt you.

§ 73. That we may greatly lament that *Bellarmine* and *Alan* ſo great wittes brought forth ſo wicked an vntruth. And that we may omit *Symancha, Creſwell, Reynoldes, Parſons* and others of our ſide, who brought all their wit and eloquence to patronize ſo wicked a cauſe with *Alan*, trumpets, not of the word, but of warre: and we muſt needes confeſſe that they haue brought an ouerthrow to many Catholicke families, and a plague to their Countrie; but alſo a torture to our conſciences, and an euerlaſting infamie to the Catholicke religion.

Wherfore leaue off I pray you any more to ſolicite vs in this cauſe, *Saturnine*, vpon whoſe head wee ſee your firſt argument to be retorted by *Patriotta*, who confeſt that ſubiection, reuerence, honour, fealtie, and obedience is due to a King, while the King is a King.

But the King is king, and we be ſubiects notwithſtanding any excommunication, or authoritie of the Pope whatſoeuer, as *Patriotta* hath proued againſt you (as it ſeemes to vs) not only with common, but with proper arguments of our owne Catholickes.

It followeth therefore, by your owne confeſſion that all ſubiection, reuerence, honour, fealtie, and obedience is to be performed of vs to our King.

§ 74. Then *Saturnine*, I am right heartily ſorry, moſt honourable *Calander*, and am much vext with all, that you whom wee euer held a deuout ſonne of the Romaine Church, now to finde a Renegate in the Heretickes tents, and not onely doubting of the ſupreame authoritie of the Byſhoppe, but that which is farre worſe, and more dangerous to your ſoule, oppugning it.

For

For not onely the excommunication of Princes, which to diuers ſeemes to be the ſoueraigne cenſure of the eccleſiaſticall and ſpirituall power of the Pope, belongeth vnto him, but their ouerthrow alſo and rooting out, which proceedes not from the power of excommunication, but from the power of a certain ſupreame authoritie in the Pope; either *as he is directly the Lord of the temporalties, or indirectly in the order to the ſpiritualties*, as very learned and holy Catholicke fathers haue deliuered.

I am not ignorant what was attempted lately by *George Blackwell* the Archprieſt with certaine anſweres of his to weaken and cut in ſunder all the ſinewes of eccleſiaſticall excommunication. Neither that onely, but hath broken and cut off as it were the ioyntes of the Popes two armes, not that of his ſupreame authoritie ſpirituall and eccleſiaſticall, but of his ciuill and imperiall power, which the Romane Byſhop hath receiued from Chriſt, and hath exerciſed vpon the earth vnder Chriſt. But the timerous old man, and wretched *Apoſtata*, did not ſo much hurt by his fact as by his example, which gaue occaſion of a very foule ſchiſme to you the Catholicke laickes, whoſe conſtancie the Chriſtian world did much commend.

Blackwell accompted an Apoſtata.

Heere *Calander* you are too teſtie, ſaid he, *Saturnine*, who ſtrait-way call me a Renegate, when I neuer fell from the Catholicke faith, onely becauſe I refuſed and reiected certaine falſe Catholicke errors brought in by a companie of factious fellowes, certaine claubackes of the Pope. But becauſe your heate hath carried you ſo farre, to accuſe the reuerend old man *George Blackwell*, as a wretched Apoſtata, and a Captaine of ſchiſme, I will intreat *Velbacellus*, that hee anſwere ſomewhat, not for mee only but much more for our Archprieſt his antient friend. § 75.

Then *Velbacellus*: Truly ſaid hee, when I am vnwilling at any time to diſſent from my brethren, then neuer §. 76.

uer more vnwilling then at this time, when ill happe hath made our aduerſaries beholders of our diſorders. But becauſe I thinke it not fit, *Calander*, to neglect your authoritie, and withall haue purpoſed to ſatisfie both your conſcience, and mine, in this worthy buſineſſe of religion: I will doe as you aduiſe me.

Two popiſh meanes to ouerthrow Princes.

Theſe are as you ſay, *Saturnine*, the two ingines the Romane Byſhoppes haue vſed to ouerthrow Princes, the one eccleſiaſticall excommunication, the other ciuill and imperiall authoritie. What was the force and nature of excommunication, they were not Ignorant, they knew it was giuen to binde ſinnes not ſcepters, as *Patriotta* did truely diſpute out of our own men. Which firſt when *Gregorie* the 7. was Pope, as he did rightly obſerue out of *Friſingenſis*, *Sigebert*, *and Vincentius* all ours, brought foorth thoſe monſtrous effectes, *the depoſing of Kings*, the *abſoluing of ſubiectes*, *and the ſtyrring of them vp to take armes againſt their Prince*, with which this preſent Oath of allegeance doth meete.

Whoſe ſucceſſours fearing that eccleſiaſticall excommunication in proceſſe of time, would looſe not that natiue and inherent power, but that vnnaturall and borrowed in the opinion of men, they aſſumed that ciuill as you call it, and imperiall power giuen by the Canoniſts for the increaſe of their owne authoritie, as if it had beene beſtowed by Chriſt himſelfe.

§. 77.

For the old Canoniſts did firſt make them *Lords of all the temporalties*, *and ſayd*, *that the ſupreame iuriſdiction*, *not in ſpirituall things onely*, *but in temporall things alſo*, *did belong to Peters ſucceſſours*, whoſe worme eaten aſſertions, and ſuch as long agoe were hiſt out by the more ſober Papiſts, certaine men, not vnlearned, haue lately renued, and haue ſet them out publikely in printed bookes, for ſound and Catholike doctrine, and haue very ſtoutly defended them. Whereof ſome[a] as you ſay, defend *the Biſhop of Rome* to bee directly Lord of things temporall, one and the ſame to *bee the Ruler and Monarch*

Franci: Bozius de temp. eccleſ: monarch: lib. 1. cap. 3. fol. 98.

Monarch of the world. That [b] Chriſt as hee receiued all Iudiciall power from the Father, and vnited it with his Preiſt-hood, when he meant to ſettle a Kingly Preiſt-hood in the Church, put it ouer to Peter and his ſucceſſours: and that as Chriſt was King of Kings, and Lord of Lords, ſo the Church ought to be Queene and Lady of all, and if the husband muſt be Lord of all the temporalties, the ſpouſe muſt be Ladie of all likewiſe: that all temporall Princely power did firſt reſide in the ſoule of Chriſt: then in the Church the Queene of the world, and from thence it did flow to others, that were faithfull or vnfaithfull, as from a fountaine. [c] That this ſpouſe of Chriſt, Queene of the world, as often as the order of the vniuerſall doth require it, can transferre the proper right of one to another, as a ſecular Prince, for the adorning of a city, may plucke downe priuate mens houſes, and may doe it by Law, although hee haue not erred, by whom ſuch rights were tranſlated to others. So the Pope gaue the Indies to the Spaniards. [d] All dominion do hold of the Church and of the Pope the head of the Church. And that authority is to be conſidered in the Pope, power in Emperours and Kings: for power doth depend of authority: that true, iuſt and ordinate from God, and meere dominion as well in ſpirituall things as in temporall, is fetcht by Chriſt, and the ſame is committed to S. Peter and his ſucceſſours: that Chriſt was Lord of all theſe inferiour things, not onely as hee was God, but alſo as he was man, hauing at that time dominion in the earth: and therefore as the dominion of the world, both diuine and humane, was then in Chriſt as man, ſo now it is in the Pope the Vicar of Chriſt. As God may be called by a ſecondary meanes, the temporall Gouernour and Monarch of the world, though in himſelfe principally hee bee neither temporall nor of the world: ſo the Pope may bee ſayd to bee the temporall Lord and Monarch, although his power be a certaine ſpirituall thing. That Chriſt when hee had performed the myſterie of our redemption, as a King, gaue Peter the gouernment of his kingdome, and that holy Peter did vſe that power againſt Ananias and Sapphira. That Chriſt, as hē is directly

b Baron. annal. tom. 1. ann. 57. pag. 423. & 433.

c Thom. Bozi. de inreſtaur. præfat. ad Aldobran.

d Iſidor. Moſco. de maieſt. mund. Eccleſ. pag. 670

e Care de poteſt. Rom. Pont. pag. 9. Difference betweene power and authority. Idem pag. 111.

Idem pag. 112.

112.

directly the Lord of the world in temporall things, and therefore that the Pope Christs Vicar is the like: that hee set out an immutable truth, by the sole comming of Peter to Pag. 151. Christ vpon the water, and that the vniuersall gouernment, which is signified by the sea, was committed to Peter and his successors: that diuers powers and authorities were giuen of God, but that all did depend vpon the supreme authority of the Pope, and that they take their light from thence, as the starres doe from the Sunne.

§. 78. Pag. 145. And as God is the supreme Monarch of the world productiuely and gubernatiuely, although of himselfe he be neither of the world nor temporall; so the Pope, although originally and from himselfe hee haue dominion ouer all things temporall, yet he hath it not by an immediate execution, and committeth that to the Emperour by an vniuersall iurisdiction. That the Romane Bishop is the cheefe father and man in the world: and that all hang on him, as on the cheife workeman (he should haue sayd foundation) otherwise if any should appoint an Emperour by himselfe (I thinke he should say a substantiue) in respect of his temporalties should make two principles, which heresie that he might auoyd, he makes the Emperour an adiectiue; As another saith, that the holie writer in the olde Law made the Preist-hood an adiectiue to the kingdome, but that S. Peter made the kingdome an adiectiue to the Preisthood. ¶ That kings are not immediately from God, but by the interposing of the Church, and the cheefe Preist thereof. That there is a warlike and compulsiue power giuen to the Church abone Kings and Princes: that Constantine gaue nothing that was his owne, but restored what was vniustly and tyrannously taken from the Bishops.

Isodor. Mos. pa. 22. de maiest. mil. Eccles.

g Tho Boz. de iurest. lib. 1. cap. 6. fol. 137.

§. 79. Isido. Mos de maiest. pag. 27. That Christ committed to Peter the key-keeper of eternall life, the right of earthly and heauenly gouernment: and that in his place the Pope is the vniuersall Iudge, the King of Kings, and Lord of Lords: and therefore that hee is consecrated as a cheefe Bishop, and crowned as a King. Because hee hath each power: that hee vseth that power either absolutely

lutely or ordinarily: abſolutely, when he doth abrogate ſuch lawes, as he pleaſe: ordinarily when hee vſeth lawes. When he will line vnder lawes to vſe the counſel of Cardinals; when he will not, to rule without counſell, becauſe his power is from God, not from the Colledge of Cardinals. That all the faithfull and the vnfaithfull, and euery naturall creature, for ſo he ſpeaketh, is ſubiect to the Popes gouernment, and that therefore the Pope doth all men to worſhip him, proſtrate themſelues before him, and kiſſe his feete: that the adoration of Dulia ſeruice is giuen to him, as to Images and Saints, in reſpect of his kingdome hee hath a crowne, of his Preiſthood a myter: That Emperours and Kings may bee compelled to obſerue their oathes taken at their coronations and confirmations, becauſe by the vertue of their oath they bee made the Popes vaſſals. That by the Law of God and nature, the Preiſthood is more eminent then the Empire. That ſecular powers are not neceſſarie, but that Princes ſhould performe that by the terrour of diſcipline, which a Preiſt cannot doe by vertue of his doctrine. And if the Church could puniſh offenders, the Imperiall and Kingly gouernment ſhould not be neceſſary, becauſe potentially it is included in the Apoſtolicall gouernment. That it may bee auowed of Chriſts Vicar by a certaine ſimilitude, which Plato *in Timæus ſpake of God: for being demanded what God was, anſwered, he is not man, he is not heauen, nor good, but ſomewhat that is better: if a man ſhall demand, whether the cheefe Biſhop be a Duke, a King, or an Emperour, hee ſhall anſwer warily, if he ſhall affirme by denying, that the Pope is ſomething more excellent, ſomething more eminent. That all temporall Iuriſdiction is to bee exerciſed, not at the Popes commandement, but at his becke. Princes will and command, God the Lord doth all things with his becke agreeable to that.*

I thinke not onely Aſſes but Lyons alſo.

Auguſt. triumph apud Carer. p. 130. & 132.

Celſus Mancin' lib. 3. cap. 1. Et Care. p. 133.

Iſodor. Moſc. pag. 80.

Fie vpon flattery.

He ſpake and with his becke made all Olympus *quake. And that Chriſt had all plenarie iuriſdiction aboue all the world, and all creatures, and that therefore the Pope Chriſts Vicar hath it. To what end I pray you, to what end? As they*

§. 80.

Lels: Zeh: tract: Theol. pag. 81. Franc. Bozius lib. 2 cap. 14.

make Christ, so they make the Pope the absolute Lord of the world, out of those wordes, Behold two swordes, which signifie the power spirituall and temporall, and from them I will giue you the keies. The keyes of heauen are giuen, therefore of the whole earth. And from those wordes, all power is giuen to me in heauen and in earth, therefore the right, both of the heauenly, and earthly Empire is committed to the Pope, who is Christs Vicegerent vpon earth. To what end say I? But that Christian Kings, and Emperours should acknowledge, that they hold their kingdomes and Empires of him, forsooth, and that as oft as they doe any great hurt to the Church, they may be deprived by the Pope, and the right of their kingdome may rightly be conueied ouer to others: or if they doe not acknowledge it, they may be constrained by armes either of their owne subiects, or of outward Catholicke Princes, if the Pope will haue it so, to part with their kingdome and life.

§. 81. Here *Patriotta*, I beleeue truly said hee, that your Doctours did striue among themselues, by aduancing the dignitie of the Popes, and suppressing Emperours and Kings whether of them with a more grosse, or with a more spruisse kinde of flatterie, might set foorth the pride of the Popes court. But the very naked recitall of these toyes, seemes to bee a sound refutation of them.

Then *Velbacellus*, I doe said hee, and haue much greiued, that the withered, and decayed opinion of the Canonists, disproued long since, and reiected of good Catholickes, should bee now taken vp againe, and brought in as a thing forlorne, by so many excellent wittes, the chiefe whereof both for place, and learning was Cardinall *Baronius*, who did very stubbornly and obstinately defend the direct, ordinarie, and inherent authoritie of the Pope, whereby as a Lord of the world in temporall matters hee may at his pleasure depose Emperours and Princes. Is it not necessarie to adde his many other reasons. They are extant in his bookes that

are

are in many mens hands, there they may fetch them, that will haue them.

§. 82. *Bellarmine.*

There is ſprung vp on the other ſide Cardinall *Bellarmine*, a man of no leſſe credite with our men, and as well deſeruing of the Church, who did ouerthrow that ordinarie, direct, and inherent gouernment of the Pope in temporalties, as left by Chriſt, with ſo ſound arguments of ſcripture, that in my minde neither the aduerſaries, nor himſelfe afterward could with his moſt exquiſite skill of diſtinctions diſſolue them. But that hee may ſeeme ſomewhat to gratifie the Pope, *although* ſaith he, *he be not the Lord of all temporalties directly, neither hath inherent and ordinarie authoritie as hee is Pope to diſthronize temporall Princes, yet hee is Lord of the temporalties indirectly, in order to the ſpiritualles, as hee vſually* ſpeaketh, and *hath an extraordinarie and a borrowed authoritie, as he is chiefe ſpirituall Prince, to alter kingdomes, to take them from one and giue them to another, if it be neceſſarie to the ſaluation of ſoules*; i. *in order to the ſpirituals.*

Carerius a Doctour of *Padua*, a ſharpe witted and earneſt fellow, hee is of a contrarie opinion, and doth not only ſtriue with argument, but laies a curſe vpon the aduerſaries, ſparing none, no not *Bellarmine* himſelfe, whom he taking in hand of purpoſe to refell in a whole booke, written as the Preface importes, againſt the wicked Polititians, and Heretickes of our time, did a little too plainely touch the Cardinall: So farre are they from agreeing in the manner of diriuing ſo great authoritie to the Pope from Chriſt.

Carerius againſt *Bellarmine.*

§. 83.

Here *Patriotta*, your Doctours ſaith hee, ſeeme præpoſterouſly to wrangle among themſelues, of the manner to deriue ſuch authoritie from Chriſt, when as yet it appeareth not that he hath any at all: and in vaine do they argue, whether the Pope receiued directly or indirectly ſuch gouernment, when it is doubtfull whether he receiued any or no. But I eaſily grant them by their diſſenting about the manner to ouerthrow the

thing it ſelfe: that the confuſion of tongues may againe ſeeme to happen in building their tower of *Babel*

§. 84. Then *Velbacellus*, ſomewhat more gently I pray *Patriotta*. Although that I ingenuouſly confeſſe, while they thus egerly ſtriue among themſelues about the manner, and ouerthrow their owne opinions with mutuall contradictions, they ſeeme to leaue the Pope very ſmall or no authoritie at all in temporalties. For *Carerius* ſaith, *the Pope hath either ordinarie and direct authoritie to depoſe Kings as he is Pope, or he hath no authority at all.* But *he hath none direct and ordinarie, as he is Pope by Bellarmines aſſumption.* Therefore *hee hath none at all by Carerius concluſion.* It were long, to ſet downe all the reaſons drawne from Scripture, whereby *Bellarmine* hath vtterly ouerthrowne the direct and ordinarie authoritie of the Byſhoppe, neither were it neceſſarie, becauſe they may bee had in his fift booke he ſet out, ſo that men may thinke hee ſpake one thing and thought another. Which when he might not touch openly for offending the Pope, he did with ſleights and deuiſes impugne, that he might by any meanes deliuer the truth.

For he ſeemeth indirectly, that I may vſe his owne aduerbe, to take away all power of the Pope of depriuing Princes. For if the Pope, as hee is Pope cannot directly, and ordinarily depoſe Princes, though the cauſe bee iuſt as *Bellarmine* ſaith, and yet as hee is the chiefe ſpirituall Prince, may diſpoſe of kingdomes, taking them from one, and giuing them to another, if it be neceſſarie, for the ſauing of ſoules, that is, indirectly in order to ſpiritualls as hee affirmeth; what other thing did he cloſly inſinuate, but that the Pope had no power at all to diſplace Princes? For Saint *Peter*, neither did, or could transfer any power but ordinarie. Beſides it is plaine, that the Pope is no otherwiſe the chiefe ſpirituall Prince, but as he is Pope, ſo that what he cannot do as Pope, he cannot do as he is the chiefe ſpirituall Prince.

Which

Which *Carerius* concludeth againſt *Bellarmine*, and doth vrge it with this grant, that the Pope is properly called Gods Vicar.

Either he is not ſaith he, *the Vicar of Chriſt, or elſe he depoſeth inferiour powers as Pope.*

But he depoſeth them not as Pope: by the witneſſe of Bellarmine.

He is not therefore the Vicar of Chriſt by the concluſion of Carerius.

So *Bellarmine* gaue Chriſts Vicar ſo greiuous a wound, if we beleeue *Carerius*, that he could neuer cure with all the remedies of his diſtinctions. And *Carerius* while he deckes him with ſtrange fethers, ſpoiled him of thoſe were his owne. Whom while hee ordeined Lord of the temporalties, hardly left him Lord of the ſpiritualties. In the mean time, when neither the direct, nor indirect power bee a matter of faith formally determined by the publicke ſentence of the Church, as *Alanus* and *Conarruvias* confeſſe, there was no reaſon why *Saturnine* ſhould call my friend *Blackwell wretched Apoſtata*, who neuer ſwarued from the Catholick faith; vnleſſe by inueighing ſo bitterly againſt *Blackewell*, he vaunt himſelfe to be of the contrarie faction.

Then *Patriotta*, I willingly behold *Bellarmine* and *Carerius*, as *Cadmeyes brethren*, or the *Madianites* cutting one anothers throate But I could more willingly behold the Pope, as a iacke-daw diſpoiled of his Egles and Doues feathers which he hath ſtolne, which is of all his regall and Byſhoply ornaments, wherewith hee hath ſo long ietted ſo proudly and terribly vp & down: but I leaue this cauſe to God, to be mended by him at his due time. § 85.

But truely *Baronius* and *Carerius* with all their faction doe flatter the Pope more groſly, but *Bellarmine* with his cunning oppoſition flatters him more ſmoothly, being the more dangerous enemie to Kings, becauſe the more cloaſe. But that I often obſerued the witty

old fellow croſſing of himſelfe with his owne trickes, and coyning thoſe diſtinctions, whereby hee vnweaued thoſe things which he had weaued before. O *Penelopean* skill of diſputing. But while he doth touch kings crownes indirectly, and tels vs that it is all in the Pope, ſo that he thinkes it meete to belong to a ſpirituall end, he bewraieth leſſe malice, but greater craft.

Here *Argentine* who had kept ſilence from the beginning, looking earneſtly firſt on *Saturnine*, then on *Velbacellus*, *Saturnine*, ſaith he, ſeemes to me, to bee more ſtrickt in this matter, then is requiſite, and *Velbacel* more looſe and remiſſe: becauſe he gaue too much authority, this none at all, to our moſt holy father, to ſuppreſſe Kings when neede requires. This great Doctour of the Church therefore *Bellarmine* tooke a middle courſe, who firſt ouerthrew that infinite power of ordinarie and inherent gouernment: then retained that extraordinarie and borrowed authority in the Pope, leaſt Kings like vntamed coultes, as it were, not hauing bitte and bridle ſhould waxe too luſtie, whom the moſt holy Pope might bring againe into the circle of religion and iuſtice, if once they began to ſtart out, firſt with his counſell, and after, if that were relected, with ſome other moderate chaſtiſement. Which would be the moſt ſafe courſe for Kings, and very auaileable for ſubiectes.

§. 87. Then *Carolus Regius*, this moderate chaſtiſement of Kings, *Argentine*, as you call it, is their vtter ruine and rooting out if you vnderſtand *Bellarmine* aright. For there lurkes vnder thoſe Aduerbes certaine deceites, which ſubiectes haue found to be as damnable to them as Kings haue. For he bringeth in your Pope, whom one doth well tearme Satans Aſſe, with this his extraordinarie and borrowed power which he beſtowed vpon him, curbing of Kings with a bridle, when the raynes lay on his owne necke, turning and ouerturning kingdomes at his pleaſure, taking them from one and giuing

uing them to another, when he thinketh good that it is for the order tending to ſpirituall good. And by what counſells he alwaies vſed, to take from Kings both their kingdomes and their liues, all hiſtories do ſhew them to haue beene, by the emulation of neighbour Princes, the faction of ſubiectes, the treaſon of the nobles, and the ſuperſtition of the people. And doe you call this a moderate chaſtiſemenr? And ſafe for kings, and good for ſubiects? Wherein as there are many thinges very vniuſt and vnworthy, ſo thoſe are moſt of all, that hee tearmeth theſe wicked treacheries holy counſells, and pretendes that they tend in order to a ſpirituall end. And doe in that manner ſowe the ſcruples of conſcience, mingled with the ſeedes of treacherie in the harts of men, as if the graines of religion and rebellion had ſprung out of one and the ſame blade. So it comes to paſſe, that the Romane faith at this day doth beget and nouriſh moſt dangerous faction both to Kings and ſubiectes, which ſo long is very demure and humble, till as a wiſe man obſerues, it hath found the keye of power and authoritie. For as all faction which ſprings out of the heate of deſire, is dangerous, ſo that is moſt dangerous which riſeth out of the ſcruple of conſcience. For when it riſeth from deſire, it is like fire, that taketh hold of ſtubble, which though preſently it riſe vp into a great flame yet ſoone being conſumed is extinguiſhed. But when it ariſeth from the conſcience, it is like fire, that heates iron, which getting his ſtrength but ſlowly, keepes it ſurely; as a very worthy and a wiſe Senator left it in writing.

Meanes of the Popes greatneſſe.

Wherefore that which *Bellarmine* ſaid of the Oath of allegeance, that it was not therefore lawfull, becauſe it was offered ſomeway tempred, and qualified; that may more iuſtly be ſaid of the Popes temporall dominion, as it is qualified and tempered by *Bellarmine*: knowe therefore *Argentine*, that ſuch qualifications are nothing elſe, but Satans ſleights and deceits, wherewith the

§ 88.

the maiеſty of Kings is either openly or cloſely aſſailed, which Chriſt hath fortified plainely with his commandements. That theſe vaine pretences of Aduerbes are Sathans ginnes and ſtratagems, whereby vnder the colour of religion, he bringeth vtter deſtruction both to your ſoules and bodies. But becauſe you will not giue as good credite to vs, as to your owne men, and I think it not meete to take vpon mee *Velbacellus* part, I pray you *Calander* entreat your Confeſſour, that hee would lay open and vnfold the ſubtill and hurtfull fleights & deuiſes of this working braine.

Yeelde ſo much, ſaith *Calander*, to the Catholikes your friends, *Velbacellus*, yeelde it to the Catholike religion, which is neceſſary to bee diſcerned from theſe falſe Catholike opinions, as you call them, leſt the conſciences of Catholikes be corrupted.

§. 89. Then *Velbacell*, I will doe, ſaith hee, as you require me, in reſpect of my duty to the King not vnwillingly, but againſt the Popes inhibition not ſo willingly, howſoeuer it bee, I anſwer for the ſatisfying of the conſcience ſincerely, and for the Catholike religion not vnfitly.

The Oath of Allegeance and Supremacy confounded by *Bellarmine*.

And I maruell much that *Bellarmine*, beeing a learned man, and of great wit, did confound the Oath of Allegeance with the Oath of Supremacy: but I am greeued at the heart, that the ſupremacy of the Pope, which he doth of right enioy in ſpirituall and eccleſiaſticall cauſes, is ſo enfolded with the worldly gouernment, which is in temporall and ciuill cauſes, that hee brings his lawfull authority in hazard to be loſt. Adde thereto, that when he had ouerthrowen the direct dominion of the Pope in all temporall matters with ſound reaſons, hee did maintaine the indirect gouernment in order to the ſpirituall, as hee ſpeaketh, with ſuch ſlight & flaggy arguments, that with this his playing faſt & looſe, hee ſeemes to haue left him no authority at all. Although other thinke otherwiſe: and thinke that hee doth

doth alwell submit Kings crownes to the Popes feete, as *Baronius* doth. But let it bee as euery man takes it. Hee cannot directly take away the crownes from Kings. What then? but he can indirectly: hee cannot as Pope ordinarily depose Kings, but extraordinarily he can, as hee is the cheife spirituall Prince: Hee hath not inherent authority: but that is fetcht elſe where: much forſooth: what matter is it with what authoritie Kings be caſt off, if they may be caſt off by the Pope? But they be worſe then mad, who ſubiect the crownes of Kings to ſchoole-diſtinctions.

Heere *Saturnine*: But although, ſayd hee, it pleaſe you to ſcoffe at the diſtinctions of Catholike Doctors, yet I hope you will not deny that the Pope is Lord of all the temporaltyes, which doth belong to the Biſhopricke of Rome. § 90.

But that England & Ireland are portions of *Peters* patrimony, and the Biſhop of Romes temporalties, it is plaine by the articles of agreement betweene *Alexander* the third, Pope of Rome, and *Henry* the ſecond, King of England, agreed on in the yeere of the Lord 1171. who when he was abſolued by the Pope, for the death of *Thomas* of *Becket*, did couenant that *none ſhould afterward accept that Crowne of right, or ſhould be acknowledged for King, till hee had his confirmation from the cheefe paſtour of our ſoules.* Which couenant was renewed in the yeere 1210. by *Iohn*, King of England, who had confirmed the ſame by oath to *Pandulphus*, the Popes Legate, at the requeſt of the Barons and Commons, as a matter of great importance, to preſerue the common-weale, to keepe it from the vniuſt vſurpation of Tyrants, and to auoyd other miſcheefes, whereby before they had ſmarted, and to preuent that they fall not into the like againe, by the default of any wicked King thereafter. Wherefore if it bee honourable and pious for the Biſhop to diſpoſe of the kingdome, being made tributary, why may hee not likewiſe depoſe a re-

fractory and a diſobedient Prince?

§. 91.

Then *Velbacellus*, you alleadge, ſaith hee, a worme-eaten and ridiculous charter, whereby you make the King of England Tributarie to the Pope, which was neuer done: and if it were, it neither could, or ought binde the ſucceſſours Kings of England. For Rome neither can, nor euer could at any time ſhew ſuch a grãt, as *Thomas Moore* that great Catholike doth argue: and if it could, it was to no great purpoſe, for no King of England might at any time giue away England to the Pope, or make his kingdome tributary, though he were ſo diſpoſed. Therefore let vs paſſe by that counterfet compact, and that friuolous deuiſe, and let vs returne to the matter in hand, The queſtion is not *Saturnine*, of the true temporalties of the patrimonie of *Peter*, but of the true temporalties of the patrimony of Kings, the ſoueraignty whereof either directly or indirectly is giuen to the Pope, and it is giuen either by Law diuine or poſitiue: and therefore the temporalties of Kings doe no more belong to the Pope, then the temporalties of *Peter* belong to Kings. And euery King may as well depriue a Pope, as any Pope may depriue a King. And an Emperour may aſwell be called Lord of all the ſpiritualties, as a Pope Lord of all the temporalties. But God hath diſtinguiſht theſe, giuing the ſpirituall ſwords to Popes, and the temporall to Kings, as *Bellarmine* himſelfe ſeemeth formerly to confeſſe: who if hee had beene ſtill the ſame man, hee would neuer haue placed Popes to be Lords of temporalties indirectly, for order to the ſpirituals, and haue rooted and caſt them out as Kings, and haue attempted any euill againſt them by their agents, either ſubiects or ſtrangers, when place and occaſion was offered, if they thought it auailable to ſpirituall good: as if he thought the murther of Kings to be a ſpirituall action, which after ſome ſort may bee ſayd with a diſtinction, that the ſpirit of God doth not direct and gouerne ſuch bloudy counſels,

England not tributarie to the Pope, neither can bee.

So it is a ſpirituall action, but a diabolicall.

counſels, but the ſpirit of Sathan. Who if hee goe forward as he beginnes, and vſe the pen of ſuch a man as *Bellarmine* is, it is to bee feared (I will ſpeake plainely, what I thinke truely) it is, I ſay, to be feared that blood will ouertake blood: and that Kings will imitate *Charles* the fift, who when *Clement* the ſeuenth beganne to grow proud, belegred Rome with his armie, and battered the caſtle of Saint *Angelo*, not with arguments, but with cannon-ſhot.

Bellar. de Rom. Pont. tit. lib. 5. cap. 6.

§ 92. *Bellarmines* dangerous aduerbes.

But why, added the Cardinall to his aduerbe indirectly, other of the like force, incidently and caſually ſeene? as if he ſhould ſay, although the Pope as hee is Pope, cannot ordinarily, no not vpon iuſt cauſe depoſe a Prince, yet as hee is Lord of the temporalties, incidently and caſually he may change kingdoms, and take them from one, and giue them to another, if not as the politicke Prince of the Church, yet as the cheefe ſpirituall Prince, whether I ſay hee doe not lay trappes for Kings, whereby they may more certainely of a ſudden be ſurprized. Theeues haue not an ordinary power to breake vp houſes well fenced, or to robbe trauellers by the high-way-ſide being well accompanied, but they haue power caſually to do both: when they light vpon houſes that be but ſorrily defended, or trauellers that be ill appointed. So hee denieth that the Pope hath ordinary power to depoſe Kings, and to caſt them off, but grants that hee hath a power accidentary and caſuall, whereby he may either with his owne, or others forces, or with the ſecret deuices of his part, by any meanes ouerthrow kings, when they leaſt ſuſpect it, and finde them moſt weake and feeble, looking for no ſuch matter. What is this elſe but to make the Pope *Machiauils* ſcholler, ſometime playing the Lyon, ſometime the Foxe, attempting the deſtruction of Kings with whom he is diſpleaſed, either by force or fraud, as hee can caſually bring his purpoſes to paſſe, and ſwallow vp Kings, as it were, their prey? which without doubt is

farre from the holy fathers minde: but ſo it ſometimes fals out, that wicked men being deceiued by ſuch diſtinctions do abuſe the opinions of learned men againſt the Popes will to the ruine of Princes.

§ 93. Therefore *Calander* and *Argentine* if you will bee aduiſed by mee, put out of your mindes and conſciences, this bewitching and ouerthrowing diuinity; you may doe better to goe the plaine, and the Kings high-way, directed by Chriſt and his Apoſtles, and ſhewed vnto you erewhile by *Patriott*: and auoyd theſe by-pathes and dangerous downfals, that you may liue and die with the honor of your families, and ſafties of your conſciences.

The ſecond foundation of obedience the practiſe of Chriſtians, & chiefly of the Ro. Biſhops.

Then *Patriott*, I wiſh it, I wiſh it, ſayd hee, with all my heart *Velbacell*. that you vnderſtood all the myſtery of iniquity aſwell as you vnderſtand this part in controuerſie, I will cleare your eye-ſight with an oyntment, as olde *Tobias* was. And being warned by you, I will ſhew you the right way of obedience, preſcribed by Chriſt, and trod foorth by the footſteps of the ancient Chriſtians, and cheifely of the Biſhops of Rome, that I may finiſh that I promiſed, that it may appeare what predeceſſours the Biſhop of Rome had in the better ages, and what in the worſe: who were ſo far off from hauing power in the tẽporalties, that they had it not in the ſpiritualls, & they who vaunt themſelues, now to be Lords ouer kings, acknowledged thẽſelus to be their ſeruants, as I will make it plain out of your own hiſtories.

§. 94. How the Pope grew great.

And when I often thinke of the former times, it is doubtfull to mee whether the Biſhop of Rome grew greater by the pietie and obedience of his anceſtors, or by their impietie and rebellion: or whether he attained greater power and wealth by the munificence of former Cæſars, or by the ouermuch patience of ſuch as ſucceeded: for when as the ancient nobleneſſe of that Imperiall citie, and the great eſtimation of the Apoſtolike See, and the inuincible holineſſe of thirty Martyrs had

had firſt made him famous : then the great fauour of Chriſtian Emperours, and the ſyncere faithfulneſſe of the Biſhops, and their dutifull obedience did ſo highly promote and aduance him, that hee did eaſily obtaine the primacy of order among all the other Biſhops. And you might perceiue for the firſt ſixe hundred yeeres, at the leaſt, vertues in the Biſhops contending with vertues, patience with obedience, and conſtancy with learning : and you could hardly know whether they were more famous for the glory of their zeale and martyrdom, or for the commendation of their knowledge and obedience. So great was the fauour of Emperors, ſo deadly the hatred of Pagans, ſo exceeding the loue of Chriſtians was toward the Biſhops, that you may well doubt whether their crueltie did more purge and refine the Biſhops holineſſe, or this ouer-lauiſh bounty did infect and corrupt it. Whence came that notable ſpeech of *Tertullian, The bloud of the Martyrs is the ſeed of the Church*, aſwell as that of *Auguſtines : Religion brought foorth riches, and the daughter eat vp the mother.* Which I thinke was not ſpoken to that end, as though the ſubſequent peace had cleane extinguiſhed that primatiue zeale, which perſecution had raiſed vp, but rather cooled & abated it : for as the Biſhops for 300. yeeres, to *Syluester*, performed paſſiue obedience to the Heatheniſh Emperours : ſo before and after *Boniface*, for 500. yeeres they performed actiue obedience to Chriſtian Emperours. And when as either an Hereticke, or an Apoſtata, or a Tyrant poſſeſt the ſeate of the Empire : yet by the doctrine of Chriſt, when they might not doe that the Emperour commanded, they would ſuffer that the Emperour inflicted.

Popes for their excellency firſt had primacy of order.

The hiſtories are extant which ſhew that the Emperors were acknowledged ſupreme Lords, euen in things ſpirituall, by the Rom. Biſhops, & that they were reuerenced & obeyed, not with a conſtrained, but voluntarie obſeruancie, not with a counterfet, but ſincere humbleneſſe

§. 95. Popes ſubiect to Emperors.

blenesse of minde. Did not *Meltiades* the Bishop of Rome acknowledge *Constantine* the great to be supreme head in things spirituall, and did he not humblie obey him, when as hee, as the Emperour commanded, together with others, did heare the cause of *Cecilianus* and *Donatus*, about the choice of a Bishop, committed by the Emperour, not to himselfe alone, but to other Colleagues? who when as *Donatus* first appealed from the sentence of *Meltiades*, hee committed the whole matter againe to bee discussed by the Councell *Aralatense*, called together by him, excluding *Meltiades* out of it: from which Councell when *Donatus* did the second time appeale, because *Cæcilianus* had receiued his ordination from *Fœlix*, hee referred *Fœlix* businesse to *Ælianus* a ciuill Magistrate: to whose sentence when *Donatus* would not stand, the Emperour called the whole cause before himselfe and determined it. *Meltiades* was farre from the soueraignty of all temporalties, when the Emperor committed an Ecclesiasticall cause, first to him and other Delegates, and after appointed second Iudges, and lastly called the whole cause before his Royall Maiestie, and by himselfe determiued it *Meltiades* being excluded.

Meltiades. Euseb. l. 1. cap. 5 August. lib. 1. con. Parmen. Epist. 162. & alibi Reticio. materno. Marino.

§. 96.

Damasus, Siritius, Anastasius, did they not acknowledge *Theodosius* the elder their supeme Lord, and most humbly submitted themselues vnto him, when as *Flavianus* was greeuously accused before the Emperours Maiestie, that hee had intended vpon the See of Antioch against the canons of the Church, was freed by the Emperour against their willes, and commanded to returne to his countrey, and feede his flocke committed to his charge?

Theodor. lib. 5. cap. 23. Damasus, Siritius, Anastasius.

Innocentius.

I thinke *Innocent* did acknowledge *Arcadius* sonne to *Theodosius* his supreme Lord, when we was an humble suter to the Emperour, that hee would command a Councell to be assembled for the examination of *Chrysostomes* cause: whom for all that the Arrian Emperour did

did reiect in a good cauſe, and ſent away his meſſengers with reproach, as perturbers of the Weſterne Empire, draue *Chryſoſtome* farther off into baniſhment, publiſht a decree wherein he inflicted a penalty of depriuation vpon all Biſhops, who fauoured either *Innocent* or *Chryſoſtome*, and would not communicate with *Atticus*, *Chryſoſtomes* ſucceſſour. *Innocents* cauſe was the better at that time, but *Arcadius* authority was the greater. It was then no new matter, that the Biſhops of Rome were humble ſupplicants to Emperours: ſo farre was it that they had rule in ciuill cauſes.

Nicephor. lib. 13. cap. 3.

Leo the Biſhop did humbly entreat *Theodoſius* the younger to command a Councell of Biſhops to be called together in Italy, to repreſſe *Eutiches* hereſie, which place the Emperour would not heare off, but aſſembled the Councell at Epheſus: where when *Dioſcorus* the Biſhop of Alexandria had oppreſt the truth, and confirmed *Eutiches* hereſie, and had caſt out Orthodoxall *Flauianus* from his Biſhopricke of Conſtantinople, *Leo* did the ſecond time earneſtly entreate the Emperour that he would command a generall Councell to be gathered in Italy, which for all that *Theodoſius* would not grant to the good olde man. If at that time the Biſhop could haue commanded the Emperour, what neede had hee to entreate him? if the power of aſſembling Councels had beene in *Leo*, why did he giue ſuch deep ſighes? why did he ſhed ſo many teares, wherewith he might mooue the Emperours gentleneſſe in that buſineſſe? which when hee ſaw was denied him in ſo great an hatred of the Chriſtian faith, why did not the Lyon beginne to roare, and affright the Emperour with excommunication? why did hee not caſt him out of his throne? why, if hee might haue done it lawfully, did hee not deale with him by threatnings, or by force of armes? but then the Biſhops of Rome did attempt all things with prayers and teares, not with threats and weapons.

§. 97.

Leo Epiſt. 9.

Epiſt. 24.

When

When *Theodoſius* was dead, he did as humbly and as earneſtly entreat *Martian*, who had gathered together the Chalcedone Councell, that with his Imperiall decree hee would diſanull the Councell of Epheſus, and command the Chalcedone Councell that they ſhould not ſwarue from the Nycene faith. *Leo's* piety, certainely, was great, farre greater then his authoritie: but his piety, at the laſt, obtained that it required. Wherein *Leo* was not ſuperiour, but happier, in that the Imperiall authority was anſwerable to the Biſhops holineſſe.

Epiſt. 43.

§. 98.

Gregorie the great did humbly tell *Mauritius* the Emperour, that the charge he enioyned him, as hee thought, was vniuſt, and yet being commanded, did publiſh the Emperours decree. *I did* (ſaid hee) *performe my duty each way, who both gaue obedience to the Emperour, and for God deliuered my minde what I thought.*

Gregor. Q. 2. Epiſt. 61.

I thinke he did imitate *Ambroſe*, whoſe anſwer to *Valentinian* the younger, being an Arrian Emperour, is very memorable, being commanded to allot one church in Millain to the Arrians, which though he condemned the thing, granted. *I will* (ſaid hee) *neuer willingly part with my right, and being compelled, I haue learnt not to reſiſt.* So keeping a ſincere conſcience to God, denied not obedience to the Emperour.

Lib. 5. Epiſt. ad ora. de bal. fili tradendis.

Let the Biſhop of Rome now goe and learne modeſtie of thoſe ancient Biſhops, at leſt of his owne preceſſours, but eſpecially of their great *Gregorie*: who acknowledged *Mauritius* the Emperor, from whom *Iohn* of Conſtantinople had receiued the title of vniuerſall Biſhop, *to be his moſt reuerend Lord, and himſelfe his ſeruant*, as manie had done before him. But *Gregorie* the great did more leſſen and abaſe himſelfe, *who am I that ſpeake to my Lord, that am but duſt and a worme?* (how far off was this worme from deposing of Lyons) which he profeſſed not with a fained, but ſincere humbleneſſe of minde, and ſubmitted himſelfe to his Lord, not with a

ſhew

ſhew of humility, but with a neceſſity of duty: vnleſſe peraduenture you will imagine *Gregorie* to be a diſſembler, reuerencing the Emperour with fained, not true obedience, and ſubmitting himſelfe in ieſt rather then earneſt.

But after that *Boniface*, *Gregories* ſucceſſour, had from *Phocas* obtained the title of vniuerſall Biſhop, the Biſhops perchance did denie their obedience to Emperours. §. 99.

No indeede: for *Agatho* when *Conſtantine* did call diuers learned and holy men out of the Weſt, who ſhould communicate with the Greekes in the ſixt generall Councell, about the truth of religion, he writ back, that *hee had ſent his fellow-ſeruants to his moſt excellent Lord, according to the moſt holy decree of his Princely Maieſty, and the duty he ought vnto him.*

Our ſubmiſſion hath obediently performed, which is by you enioyned, and in another Epiſtle, *all the Biſhops* (ſaith he) *both of the North and of the Weſt, the Chriſtian ſeruants of your Empire, doe giue thankes to God for your religious minde.*

Yea truely, two hundred yeeres after the vniuerſall title, when the Empire was tranſlated out of Greece into Germanie, when it did reſide in the family of *Charles* the great, who had left the Pope great poſſeſſions in Italy, how dutifull and humble did the Pope ſhew himſelfe to *Ludouike* his ſonne, and *Lotharius* his nephew? §. 100.

Cauſ. 2. queſt. 7. cap. Sicnos.

The ſubmiſſion of *Leo* the fourth, Biſhop, that wee may make ſhort, is famous and notorious, which hee ſhewed to *Ludouike* and *Lotharie*: *We, if wee haue done any thing* (*Leo* the Biſhop writing to *Ludouike*) *and haue not dealt iuſtly with them, ouer whom we be placed, whatſoeuer is done amiſſe we will amend at the diſcretion of your Excellencie: beſeeching your Maieſtie, that you would bee pleaſed to ſend thoſe, who in the feare of God may ſtrictly examine, not onely thoſe things whereof we are accuſed, but all other our dealings both great and ſmall.*

Heere we haue the Emperour the Popes correctour in great matters and ſmall.

Ibi ca. Petrus.

But this was, you will ſay, no part of the Popes duty, but a diſpenſation of the Popes humility. Iudeede *Gratian* doth ſpeake ſo ridiculouſly, as if the Biſhop had ſubmitted himſelfe in ieſt, for a mocke to the Emperor, and not in earneſt and of bounden duty.

Diſtinct. 10. de capi. Caro Ludo & Lo. ha.

Did he afterward in ieſt, or with voluntarie humility ſubmit himſelfe to *Lotharius*, and not rather in all duty & obſeruancie, when he promiſed that he would inuiolably obſerue all the Eccleſiaſticall lawes of *Charles*, *Ludouike* and *Lotharius*, and did ſweare not onely preſent obedience, but for euer after?

The Biſhop of Rome was then, as you ſee, the Emperours ſubiect and ſeruant. He did humbly ſupplicate the Emperour, as his Lord, hee did not proudly command him as his ſeruant. He did obey, hee did not reſiſt: and that not a Catholike onely, but an hereticke alſo, and that an Arrian. Hee gaue honour to his perſon, he offered no wrong to his crowne. Hee kept his lawes, hee did not gaine-ſay them. And hee receiued Eccleſiaſticall canons from him, himſelfe ſet downe none. He did performe the Oath of obedience, he did not then free others from keeping it. The Emperours themſelues were not onely, but their Lieutenants alſo, were the Biſhops of Rome Iudges and Correctours, in all matters, both ſmall and great. The Popes therefore were not then their Iudges and Controllers. They were not as yet Lords of the ſpiritualties, much leſſe of the temporalties, as they are now tearmed by their Claw-backes.

§. 101. Popes grew greater by abundance, & diuiſion of the Empire.

At the laſt, being enriched and furniſhed with the temporalties of Biſhops & Kings, by little & little they began to wax proud againſt their Lords & Patrones: & grew very great by the diuiſion of the Empire, the departure of the Emperour out of Italy, the diſſention of Kings, and the rebellions of the people.

Gregorie

Gregorie the 7. was the firſt as *Friſingenſis* teſtifieth, 1600. yeares after Chriſt, that curſt *Henry* the 4. Emperour with excommunications, and aſſayed to ſet him beſide his kingdome: and to that end looſed his ſubiectes from their oath of obedience. Whoſe next ſucceſſors followed his frantick humour: Who as *Hildebrand* had ſtirred vp firſt *Rodolphus*, then *Hermannus*, after that *Ecbertus* all ſeruants againſt their Soueraigne, and laſtly *Conrad* and *Henry* ſonnes againſt their father, all of them being bound with an Oath of fealtie, and theſe beſides with the bond of nature.

Gregorie the 7. the firſt that excommunicated & curſt Emperours.

But the Author of this tragedie *Gregorie*, foure years after being forſaken by his owne people, with a ioynt conſent of all was caſt out of his Popedome And being at the point of death, as *Sigebert* found it written of him, one of his twelue Cardinals whom he chiefly fauoured being cald vnto him, hee confeſt to God, to S. *Peter*, and the whole Church, that hee had greiuouſlie ſinned in the adminiſtration of the paſtorall charge committed vnto him, and that by the inſtinct of the Deuill he had raiſed diſcordes and warres among men, as *Benno* the Cardinall writeth.

Sigeb. in ann. 1084. *Veſperg. in an.* 1089. *Gregories* fall.

In the life of *Greg.* 7.

I am not ignorant that the Italian writers of malice againſt the Emperor, did go about to hide and diſſemble the faults of their Pope with the greateſt skill of lying that might be. Who can giue credit to *Blondus*, *Fulgoſius*, *Trithemius*, and other writers of ſmall accompt, either of a later time, who were borne ſome hundred yeares after theſe things were done, that either for fauour, or hatred as *Blondus*, or for ignorance as *Fulgoſius*, and *Trithemius* the Abbot they might eaſily ouer-reach? who I ſay can credite theſe men aſcribing falſe praiſe to *Hildebrand*, when as his owne Abbote and Cardinals, who were not onely earewitneſſes, but eyewitneſſes of the whole tragedie, who had a purpoſe not to honour the faultes of men, but defend the ordinance of God, branded him with deſerued infamie?

and writ *that the chiefe Authour of rebellion and periurie was put beſides his Popedome? and that hee troubled the world being moued by the inſtinct of the Deuill, as hee confeſt vpon his death bed?* And may we not now maruell, that this Byſhop who followeth his outrage, may not feare his ruine? Who hath ſtirde vp *Tirone* againſt King *Iames* a moſtmercifull Prince, as he ſtirred vp *Rodolphe* againſt *Henry* the Emperour.

§. 102. *Rodulphus* ruine and repentance. *Vrſpergenſis in ann.* 1080.

But *Rodolphe* the cheife Actour, when he beheld his right hand cut off in the skirmiſh, and ready to giue vp the Ghoſt, fetching deepe ſighes, is ſaid to ſpeake thus to the Byſhops that ſtood about him, as *Vrſpergenſis* recordes: *Behold this is that right hand, wherewith I ſware fealty to Henry my ſoueraigne Lord, and now as you ſee ſhewing the truncke of his arme I leaue both his Kingdome and this preſent life.* Whoſe end I wiſh to *Tirone* that moſt treacherous Traytor, but I wiſh him his repentance alſo.

In ann. 1080. Hildebrands reuelation.

Sigebert writeth that *Hildebrand* by a reuelation from heauen, as he ſaid, foretould the death of a falſe King that yeare wherein *Rodolphe* was ſlaine. He vnderſtood him to be *Henry*. But *Henry* fighting with his *Saxons* returned Conquerour, and *Rodolphe* the falſe King died. If this were a true Reuelation, as *Gregorie* ſaid, God as he foretould did thus puniſh *Rodolphe* the falſe King whom *Gregorie* had raiſed vp againſt his Lord: if it were not a diuine Reuelation, but ſome diueliſh familiaritie with the ſpirits, what a holy Saint was this man whom you ſo commend, who had ſuch acquaintance with the Deuill, who deceiued and betraied the franticke humor of this his helliſh Scholler.

§. 103. *Hermannus* ruine.

That ſame treacherous head likewiſe of *Hermannus* being broken by a ſtone caſt from a tower by a womans hand, his braine being daſht in peeces and running about his eares, frighted and ſcattered the armie following the enſignes of his treacherie.

Ecbertus ruine.

Ecbertus flying out of his throne into a ſincke-hole to ſaue his life, loſt it.

Conradus

Conradus the elder ſonne being rightly diſinherited of his fathers kingdome which hee had betrayed died miſerably. *Conradus* ruine

Henry the younger ſonne being inſtructed by the Popes leſſon, to breake his oath wherewith hee bound himſelfe to his Father, firſt leuied an armie againſt his Father; And when by the interceſſion of diuers of the nobilitie, who regarded the ſunne riſing more then the ſunne ſetting, the quarrell ſeemed to be ended between the Father and the Sonne: the ſonne allured the Father with promiſes, teares and Oathes, to enter into a caſtle, whom he receiued as an Emperour, but detained as a priſoner, and made him this offer, that either he ſhould reſigne his crowne, or his head. O moſt periurde and vilanous parricide: O moſt wicked ſcholler of a wicked maſter. *Henries* treacherie againſt his father.

That ſtone which *Gregorie* the 7. firſt moued againſt *Henry* the 4. Emperour, with his ouerthrow as it appeareth: the ſame other Popes afterward haue not left off to caſt downe vpon other Emperours, and Kinges, ſometime with no better ſucceſſe, alwaies with no leſſe diſgrace to the Church. As *Adrian the 4. and Alexander the third*, againſt *Fredericke the firſt*, *Honorius*, *and Gregorie the 9.* and *Innocent the 4. againſt Fredericke the 2.* two very wiſe, deuoute, and valiant Emperours that we name no others. § 104.

For *Adrian* the 4. an agreement being made with the Cardinalls and *William* King of *Sicely*, and other peeres and cities of *Italy* that they ſhould expell *Fredericke* the firſt out of *Italie*, firſt caſt out his bolt of excommunication. And when a flie ſhortly after had choakt *Adrian* as he was a drinking, *Alexander* the third perſecuted the Emperour in the ſame footſteppes, hee ſent out his Curſitors out of his owne boſome, who ſhould ſollicite *Crema*, *Placentia*, *Verona*, *Mylaine*, *Brixia* to rebellion; he did more incenſe *William* the King of *Sicely* his aduerſarie to aſſault *Fredericke*. He did corrupt *Henry* *Adrian* againſt *Fredericke*. Choakt with a flie.

Duke of *Saxonie* and made him forſake his ſoueraigne in the field; hee raiſed vp the French, the Engliſh, the Spaniſh and the Venetian to moleſt and vexe him: with theſe deuiſes, and engines he endeauored to ſtrippe the Emperour of his kingdome and his life. But God did ſo bleſſe and aſſiſt his ſeruant *Fredericke*, that he tooke the cities of *Italy*, and ouerthrew them, droue the treacherous Duke out of his dukedome, and the Pope from his Popedome, and made him flie to Saint *Marke* at *Venice* vnder the habite of a Cooke. Although hee afterward being mooued by naturall affection, to releaſe his ſonne out of captiuity, ſuffred himſelfe to be there trod vpon by *Alexanders* feete. Which baſe indignity was not ſo reproachfull for the Emperour to ſuffer as for the Pope to commit.

Alexander trod vpon the Emperours necke.

§ 105.

It is not requiſite to touch the cauſes why the Popes thought meete that *Henry* the 4. Emperour and *Fredericke* the firſt ſhould bee depoſed; whenas there was no lawfull power or iuſt reaſon for any Popes at any time to depoſe Emperours. *Adrian* the Pope that followed, was diſpleaſed with *Fredericke* the firſt, becauſe the Emperour had ſet his name in his letters before the Popes name: becauſe he forbad the Cardinalls vnder the colour of viſiting the Churches to robbe and to ſpoile them: i. becauſe hee withſtood the Byſhops ambition and auarice. As *Gregorie* the ſeuenth ſet vpon *Henry* the fourth, that hee might transferre the donation of byſhoprickes taken from the Emperour to himſelfe, ſo *Adrian* to exempt the perſons of Byſhops, whereby neither in reſpect of their benefice, or duty they might adheare to Princes.

As Cardinall *Wolſie* dealt with King *Henrie* the 8.

Fredericke the ſecond had good ſucceſſe againſt the Pope. *Pla: in Greg. 9*

The like cauſes did incenſe *Honorius* and *Gregorie the 9. and Innocent the 4.* againſt *Fredericke* the ſecond his Nephew, whom God did aſſiſt being ſo vnworthily abuſed, that hee handled the treacherous Cardinalls according to their deſerts, plagued the Popes and his Prieſts, ſhut vp *Gregorie* the ninth, and brought him to

that

that miſerie that he died in great anguiſh of minde.

Let the Pope take heede leſt if hee Gregorize with Princes, Princes Henrize, and Frederize with Popes.

§ 106.

Neither is *Innocent* the 4. therefore the more happy man, that by the name of the Church, the power of the keyes, the diſcord of princes, the negligence of Byſhoppes, the ſuperſtition of the people, he droue *Fredericke* the ſecond out of his Empire and prouided two other to bee choſen in his roome. For if they had not preuailed more with conſpiracies and poyſonnings, then elections: they could neuer haue ſurprized *Fredericke* that noble Prince. But at laſt hee was taken away by poyſon as he returned into *Apulia*. Whereof when he ſeemed to haue recouered, hee was choaked with a pillow, by *Manfred* his baſtard ſonne, as hee lay in his bed.

Comma. Theobaldus. Franciſcus. Gulielm. de San. Severino. Pandulphus.

Caſpini. in Freder. 2. Fredericke murthered.

Theſe bee the actes of Popes whereby they ruinate Princes, and ſo highly aduance their Popedome: Excommunications, wherewith as with hookes they catch after kingdomes, and as with whippes to ſcourge kings; open rebellion whereby they toſſe Princes vp & down as balles with their feete; and ſecret conſpiracies, wherby as with ginnes they lay for and entangle Princes, and take them vnawares, that they may more couertly take them out of the way by poyſon.

The popiſh engines againſt Princes

That there is a great doubt as I ſaid, leſt whether the Byſhoppe of Rome grew more by the vertue and obedience of his predeceſſors, or by their treacherie and wickednes: whether by the beneficence of former Emperors, or patience of the later, he is come to that height and roppe of greatneſſe that the world wonders at.

I haue now laid the two foundations of obedience toward a King whatſoeuer he bee, and of the fealtie of their ſubiectes. One in the perpetuall and vnchangeable decree of Chriſt, the other in the perpetuall practiſe of the ancient Chriſtians, and chiefly of the Byſhops of Rome, for eight hundred yeares at the leaſt till worldly ambition

ambition had cleane put out all pietie and religion.

§ 107. Here *Saturnine*, that I may omit saith he, other things (least our disputation be ouerlonge) which you haue collected out of histories concerning the Byshoppes of Rome, that one I cannot passe ouer, that you said that *Gregorie* the 7. whom you defaced as much as you could, was the first Authour that excommunicated and deposed Kings.

For both *Leo* the 3. Emperour was excommunicated by *Gregorie* the 2. and plainely depriued of all his temporalties he held in *Italy*, and the Greeke Emperors were remoued from the Empire by *Leo* the third Byshoppe of *Rome*, for defect in religion, and forsaking the defence of the Church, and the Empire translated to the *Germaines*. For who knoweth not that *Childricke* the French King was deposed by Pope *Zacharie* the first, as fooliſh and vnprofitable, and *Pipine* appointed in his place? as it is cleare in our law, and *Platina* writes that by his authoritie the kingdome of France was adiudged to *Pipine*. And *Frisingensis*, which Author your selfe do follow, writes that *Pipine* was absolued by Pope *Steuen* from the Oath of fealtie, which hee had giuen to *Childricke*, and the other peeres of France likewise, and that the King being shauen and thrust into a Monasterie, *Pipine* was annointed King. More then that, *Gregorie* the great, whom erewhile you called a worme in respect of the Emperour, did bring the same into practise whereof we now speake, foure ages before *Gregorie* the 7. for in the charter of a priuiledge granted to the monasterie of *Saint Medard*, he so decreeth; *If any king, Prelate, Iudge or other secular person whatsoeuer do violate the decree of the Apostolicke authoritie and grant, of what degree or state soeuer hee bee, let him be deprined of his honour.*

The defence of Popes. *Causa: 15 qu. 6. alius Plat. in Zach. 1. Frising. lib. 5. cap. 22.*

Wherefore in that you depraue *Gregorie* the seuenth that most holy man being dead, because he was the first that offered to depose *Henry* the 4. Emperor, a man full

of

of diſhoneſt luſt, infamous for his adulteries & whoredomes, which his verie freinds could not denie, as *Auentine* writeth: truelie it bewraies both great ignorance, and ſingular malice in heretickes. And, that I may not heape manie things together, wherwith the hiſtories of thoſe times haue ſet foorth the fame and glorie of *Gregorie*; the forme of his election, as it is ſet downe by *Platina*, *Sabellicus* and other writers, doth eaſily ſhew what kinde of man hee was. Wee haue choſen this day, being the 21. day of May, in the yeere of our Lord 1072. for the true Vicar of Chriſt, *Hildebrand* the Arch-deacon, a man of great learning, great holineſſe, wiſdome, iuſtice, conſtancie, religion. The commendation of *Lambert Schafnabergenſis* is extant, wherein he writeth, that thoſe things which were vſually brought to paſſe by the prayers of *Gregorie* with ſignes and wonders, and moſt feruent zeale for God and the lawes of the Church, doe ſufficiently defend him againſt the venemous tongues of all ſlanderers.

The Emperor *Henry* the 4. ſlandered. *Auenti. lib. 4. Anna. Boio.*

Author 3. conuer. Angli. par. 2 cap. 7.

Gregories falſe praiſe.

And what other authors write, euen the Germanes themſelues, of *Gregories* enemy, infamous for adultery, ſimonie and other treſpaſſes, what ſhall need to ſpeake? *Marianus Scotus* is witnes, that *Gregorie* the 7. moued with the iuſt outcries of Catholike men, who mightily ſpake againſt the ſauagenes of *Henries* impietie, did for the ſame excommunicate the Emperour, but principally for his ſimonie, in buying and ſelling of Biſhoprickes. And this act of the Pope, did greatly content Catholikes, but diſpleaſe them who were ready to buy and ſell benefices, and fauoured the Emperour.

Marian. Sco. in chro. an. 1075

§. 108.

I might alleadge the ſame for *Adrian* the fourth, and *Alexander* the third, againſt *Fredericke* the firſt, and for *Honorius*, and *Gregorie* the ninth, and *Innocent* the third againſt *Fredericke* the ſecond, but that I remember, you gaue vs a caueat, that the queſtion betweene vs was not about the quality of the perſon, but about the right of power. I might ſhew alſo if it were not ouer

long, that thoſe verie Romane Biſhops themſelues, whoſe humility and obedience you commended, did performe the ſame, not with any preiudice of their right, but for want of power to reſiſt the hereticall and tyrannous Emperours. I might alleadge likewiſe nationall Councells and Parliaments alſo, which did alwaies approoue the neceſſary and iuſt correcting and depoſing of ſuch Emperours and Kings, as you name, by the Popes cenſures.

§ 109.

Then *Carolus Regius*, it is prettie, ſaid he (which the Oratour obſerues) to put ouer the buſineſſe till another time, when you haue no more or better matter to alledge though you would. But that I may breifly anſwer the obiections, that *Leo* the 3. Emperour, was depriued of all his temporalties by *Gregorie* the ſecond, which he held in Italie; certainely if we diligently ſearch the hiſtorie, although the reuolt of the Italians from *Leo* the Emperour of Conſtantinople, may ſeeme to be the act of *Gregorie* the ſecond, as hiſtorians teſtifie, becauſe it made much for the Biſhop, to haue the Emperours wings clipt in Italy: yet it nothing belongs to the controuerſie in queſtion: for the Pope did it not as the miniſter of excommunication, but as the head of rebellion; neither as a Biſhop without the reſt, but as a Rebell with the reſt, not with that vniuerſall authority, which he now claimeth, but with a popular ſedition.

Leo the Emperour, how depoſed by the Pope.

Zonar. an. Tom. 3. in impera. Leo. Iſaur.

§ 110.

But the Empire was tranſlated from the Greekes, by Pope *Leo* the third, to the Germanes. Not ſo. For the Empire was tranſlated, not by the Popes keyes, but by the decree of the people of Rome, as your owne hiſtoriographers teſtifie, neither for religions ſake, but for reſpect of ciuill iuſtice: for the Romanes who had in purpoſe reuolted long ſince from the Emperour of Conſtantinople, who perceiued themſelues to bee forſaken of the Grecians, and expoſed to the inrodes of the Lombards, taking that occaſion, becauſe a frantick woman, that is, *Irene* the mother to *Conſtantine* the ſixt, had

Vrſperg in an. 718. Sigebert. in an. 731. Blond. dec. 2. l. 1 Sabell. Enne. 8. lib. 8. Auentin. Anna lib. 4. fol. 344. & Sigebert. in an. 801.

How the Empire was tranſlated to the Germanes.

had put out her ſonnes eies, and taken awaie his crown, all of them with one applauſe choſe *Charles* for their King, crowne him by the hands of *Leo* the Pope, and ſalute him Cæſar and Auguſtus.

§. 111. *Sabell. Enne. 8. lib. 8.*

Neither did the Pope depoſe *Childericke*, the French King, but gaue conſent to the Peeres and people of the Kingdome, depoſing him, who making much of *Pepines* prowеſſe, and being weary of the Kings ſilly weakneſſe, *Zacharie* the Pope being firſt conſulted withall, and the title of a King taken from *Childericke*, that all hope of ruling might be taken from him, ſhaue him for a Preiſt, and choſe *Pepine* for their King. He was therfore ſet beſides his Kingdome, not onely by the Popes conſiſtorie, but the councell and conſent of the Peeres and people, for that hee was vnprofitable for the kingdome, as you obſerued: how iuſtly I doe not diſpute, onelie I ſhew, that not by the excommunication of the Pope, who could neuer haue brought ſo great a matter to paſſe, but by the ioynt-conſent of the Nobles and people, he was put from his Kingdome, and *Pepine* and his poſteritie ſubſtituted in his place.

Childericke not depoſed by the Pope.

§. 112.

For whereas you ſaid that *Gregorie* the great, brought the depoſing of a King into act: that is verie ridiculous: for I demand what King he depoſed? you take exception, that he farre before is depoſed by him, whoſoeuer for time to come, doth breake the priuiledge of that houſe ſo long as the world endured. And therfore hee depoſed Kings, not onely before they were crowned, but before they were borne. But the propoſition that you defend, is as falſe, as the reaſon you alleadge is friuolous. What King ſoeuer doth infringe the priuiledge of the monaſterie of *Medard*, let him be depriued of his honour. Whether is this rather a depriuation of a King, or an imprecation? Adde which you omitted, and let him be damn'd in the loweſt pit of hell with *Iudas* the traytour. If the Pope haue power out of this place to depoſe a King, he hath likewiſe power to damn

him. But he hath not power to damne him, therfore he hath not power to depose him. Are you well in your wits, who take a vow for a censure; and the forme of imprecation, for a sentence of depriuation, a former curse, for a reuenge following?

§. 113. And you neuer can sufficientlie adorne and set out *Gregorie* the seuenth, your sweet delight, and that worthily, for that he shewed himselfe not onely a traytour, as you are your selues, and desire to make others like your selues; but also a captaine and ring-leader of all treason, to promote the glorie of Preists, with diminishing the credit of the people.

For those praises which you laie vpon *Gregorie*, and those reproaches you cast vpon *Henrie*, doe nothing either helpe your cause, or hurt ours: but I wonder that this good Arch-deacon, as you call him, prooued so bad a Bishop, that all the Germaine Bishops almost did condemne him in the Councell of Wormes, of monstrous periuries, strange mis-behauiours, and diuers outrages in his life. But the Italians did acquit him. Not so neither. For thirtie of them beeing assembled at Brixia, after they had receiued Ambassadours and letters from nineteene Bishops, who had consulted at Mentz, with the Nobles of Italy and Germanie, did publikely testifie, that *Gregorie* did most impudentlie intrude himselfe into the See Apostolike by deceit and briberie, did peruert all Church gouernment, did trouble all gouernment in the Christian Empire, did attempt the destruction both of bodie and soule of a Catholike and peaceable King, and maintained a periured rebell against him. Nor being therewith content, at last adiudged *Hildebrand* a most shamelesse person, committing sacriledge and robberie, defending periuries and murthers, calling into question the Catholicke and Apostolicke faith, about the body and bloud of Christ, being an ancient scholler of *Berengarius* the hereticke, an euident obseruer of dreames and diuinati-

Gregorie condemned, and for what.

ons.

ons. And therefore to be canonically depoſed for his backſliding from the true faith, and to bee thruſt out of his Popedome. But theſe factious fellowes fauoured the Emperour againſt the Pope. What? they that fauoured the Pope againſt the Byſhoppe? But *Lambert Schafnaburgenſis* doth praiſe the man. But the ſame very *Lambert*, whenas he was the Popes Legate, and had ſhewed that the Emperour had reconciled and ſubmitted himſelfe at *Canuſium*, yea by his owne report, all of them (*the Italians*) began to chafe, to hiſſe and clappe their handes, and to ſcoffe at his apoſtolicall Legacie with flowting outcries, and to caſt out bitter and railing curſes in their madde moode, that they nothing regarded his excommunication; whom all the *Italian* Byſhoppes had excommunicated a goodwhile ſince vpon iuſt cauſes; him, who had climbd vp into the Apoſtolicke ſeat with ſimonicall hereſie, imbrued it with murthers, defiled it with adulteries and capitall enormities: that the King had done otherwiſe then became him, and had much ſtaind his honour, for ſubmitting the maieſty of a King to an Hereticall Pope, moſt infamous for all villanies. For all this wee excuſe not the faults of the Prince, but defend his right, neither do we accuſe the life of the Pope, condemned by his own ſide, but we weigh his fact: we obſerue this one thing, that a Simoniacall and an adulterous Emperour, as *Marianus Scotus* writeth, was ill remooued by a Simoniacall and adulterous Pope as the *Germaines* and *Italians* call him.

Lambert: in an. 1077.

§. 114. Princes traduced by popiſh writers.

I am not ignorant that *Fredericke* the firſt and ſecond, are after the ſame manner as bitterly traduced and diſgraced by the Popes Flatterers as *Henry* the fourth was: as *Ludouicke* the fourth Emperour by *Iohn* the 22. and *Philippe* the fourth ſurnamed the faire, the French King by *Boniface* the 8. and *Henry* the 2. King of England by *Alexander* the 3. and *Iohn* King of England by *Innocent*, all of them being once excommunicated, were by the

flattering ſtile of the Romane writers abuſed and ſlandered. That it is no great matter to wonder at, that the Princes of our time being taken for Heretickes by you though falſly, *Henry the 8. Edward the 6. Elizabeth, and Iames the firſt* be ſo vnworthily dealt withall, who did euen then in the midſt of popiſh darkneſſe ſo cruelly vexe their owne Princes.

But that not only the Engliſh whoſe faithfulneſſe toward their Princes, certaine hyred vaſſales of the Pope haue endeauored to corrupt in their bookes ſet out in Engliſh; but that the Germaines, the French, the Spaniard, the Italian may ſee out of their owne monuments the fidelitie of their anceſters toward their owne Emperours and Princes, euen then when the Popes did moſt terribly thunder againſt them: that they may acknowledge it with me, and the rather imitate and expreſſe it, in ſo cleare a light of the Goſpell: hearken I pray you hearken, not what a few Lutheranes and Calueniſtes, but what the Catholickes of theſe nations almoſt without number, haue often decreed in their Sinodes and Parliaments for their Kings againſt the Popes tyrannie: which writers ſhall with authoritie eaſily ouercome the reſt either old or new, being few in number and corrupted by bribes.

§ 115. You heard before what the *Germanes* & *Italians* both Byſhoppes and Nobles did decree publickely, for their Emperour *Henry* the 4. againſt *Gregorie* the 7. Now heare what the *Germanes* did publickly firſt for *Frederick* the ſecond againſt *Innocent* the 4. then for *Lewes* againſt *Iohn* the 22. and after of the reſt.

The Pope reſiſted by the popiſh clergy. The *Germane* Byſhoppes firſt whenas they had receiued a charge from *Albert Pope Innocents Legate*, to publiſh the bull of excommunication againſt *Frederick*, all of them refuſed it. The Abbotes being commanded, to curſe the Byſhoppes that refuſed, neglected it. The Clergie receiuing a new charge that they ſhould chooſe new Byſhoppes, and the Monkes other Abbotes,

botes, being greatly agaſt at the nouelty of the example began to diſdaine, and chafe: and deteſt the raſhneſſe of the *Popes* Legate, and greeuouſly to accuſe euen the *Pope* himſelfe, for vndertaking ſo ſtrange and ſhamefull an action againſt all equitie and right, and filling all *Germanie* with troubles.

How did they entertaine *Raberius* a French man being another Legate ſent from *Innocent* in the ſame buſineſſe, hauing his aſſociate the Byſhoppe of *Rentzburge* when he deliuered the bull againſt the prince? All of them ſcoft at the mans impudency, and diſdainefully askt what that light headed and ſuperſtitious French man, what the Rome-pope himſelfe did in *Germanie*, without the conſent of the Germaine-byſhops his colleagues. They diſdaine that diſcordes ſhould be ſowne, that the libertie of Chriſtians ſhould bee oppreſt, that the flocke of Chriſt redeemed by his blood ſhould bee brought into ſlauerie by falſe Teachers. And when the Legate would not giue ouer, the *Germane* Byſhoppes did not onely diſpiſe his commandements but *denounced a curſe againſt him in all their Churches, as an enemie to Chriſtian peace, and an Arch hereticke, and pronounced him to be worſe then any Turke, Saracene, Tartar, or Iew.* They did publickly likewiſe accuſe the Byſhoppe of Rome, for attempting ſuch matters among Chriſtians, which were againſt reaſon and the law of nations, againſt the doctrine of Chriſt, and which were not at any time done among the moſt ſauage *Tartars.*

§. 116. And as the Byſhops, ſo the nobles of *Germanie* did take in foule ſcorne ſo great a wrong offered by the *Pope* to the Emperour their Maſter: & to repell it conuented all the States, wherein *Eberhardus* the Archbyſhoppe of *Saltsburge* a godly olde man, when hee had knowne ten Romane-byſhoppes, and had diligently markt their practizes and diſpoſitions, vnder *Fredericke the firſt, Henry the ſixt his ſonne, and Fredericke the ſecond his Nephew* for fifty yeares together, that the chiefe byſhoppe

ſhoppe was wholy compounded of auarice, luxurie, contention, warres, diſcordes, and deſire of rule and ſo did decipher him for a rauenous wolfe in each part vnder a Shepheards weede, and ſo liuely paint him out, that although in other matters he were not a *Lutherane*, in this one, you would haue ſaid he had beene almoſt *Luther* himſelfe The old Catholicke fathers Oration is extant in *Auentine* a Catholicke Writer, there you may haue it if you will read it.

Auenti. annal. lib. 7. fol. 683.

§ 117. That which the Byſhoppes and Nobles of *Germanie* with the whole commons did with common conſent againſt *Innocent* the fourth in the quarrell of *Fredericke* the Emperour, the very ſame they did in the like quarrell of *Lewes* the fourth Emperour againſt *Iohn* the 22. that although they were releaſed from the Oath of Obedience they did notwithſtanding take the Oath of obedience to be faithfull to *Lewes* though hee were remooued, and that they did by the iudgement of all the Doctours in both lawes.

Philip the faire the French King in a councell with full conſent of the Nobles and Byſhoppes, did not only ſet at nought, and deſpiſe the iniuſt ſentence of the Popes depriuation ſent out againſt him, but brought all the kingdome from the Popes obedience: and that hee might the better tame his pride, he laid hold of the Pope, kept him in durance, ſo that within ſixe weekes after in great anguiſh of ſoule hee gaue vp the Ghoſt. The pragmaticall ſanction is weil knowne, which did of old infringe the Popes authoritie: and all the canons of the Church of France (that part which maintaineth the popiſh religion) and all the decrees of the Kings parliament do ſo diſanull the Popes power in excommunicating Kings and releaſing their Subiectes from the Oath of obedience; that the very body of *Sorbone*, and the whole Vniuerſitie of *Paris* doe condemne the doctrine of the *Ieſuites* as ſchiſmaticall and pernicious.

Popes croſſed by the *French*.

Tract. in ſcript. le Franc. Diſcours an. 1600.

Neither

§. 119. Engliſh practiſe againſt Popes.

Neither *Henrie* the 8. onely, *Edward* the 6. and Queene *Elizabeth*, whom you tearme *Caluiniſts* and *Heretickes*, did by their lawes expell this vſurped authoritie of the *Pope*, and puniſhed by death the Abetters thereof: but other Kings of *England*, who raigned in the midſt of poperie, thought good to contemne the Popes cenſures, and to ſuppreſſe the Actors therein by your Lawes.

25 Edwar: 3.

The law of *Edward the* 3. doth it not ſeeme to bee made by a *Caluiniſt*, which makes it treaſon, to attempt and go about the death of the King, to mooue warre in his Kingdome againſt the King, or to ioyne with the Kings enemies in his kingdome, or to giue them aide, and comfort, either within the Kingdome or without?

Doe you not ſee how that two hundred yeares before *Queene Elizabeth* was borne, the Prieſts treaſon, couered with the habite of religion by the Statute of *Edward* the third in euery branch of it, as it were with lime twigges, is met with and ſuppreſſed?

If to attempt the death of the King be treaſon, therefore *Greenway* and other *Ieſuites*, who tooke counſell to deſtroy the King and kingdome had beene Traytors by *Edward* the thirds Law although *Queene Elizabeth* had made no ſuch law.

If to raiſe warre againſt the King in his kingdome were then treaſon, the prieſts were Traytors, who ſtirred vp papiſts to take armes and to ioyne themſelues with *Catsby* and *Perſie* in the rebelliion.

If to ioyne with the Kings enemie in his kingdome were then treaſon, how can you then, ye *Ieſuits*, auoide the ſharpeneſſe of King *Edwards* law, who being the inſtruments of ſedition, doe adheare to the Pope the Kings deadly enemie, vnder the colour of religion?

If to aide and animate the Kings enemies either within his kingdome or without was treaſon at that time; truly whoſoeuer at this day vnder pretenſe of religion

whatſoeuer do either ſolicite foraine Kings, to inuade this Kingdome, as *Garnet*, *Creſwell*, *Baldwine*, and others haue done; or perſwade the people to take armes to depoſe their King, as *Greenwell*, *Hall* and others haue vndertaken, were Traytors although *Elizabeth* with her *Caluiniſts*, had neuer made any law againſt them.

§ 120. But King *Edwardes* law you will ſay doth not touch the people by name. True. But when the noble King remembred that the French King was ſtirred vp againſt *Iohn* King of England, who had contemned the Popes cenſures, that the Subiectes were incenſed againſt their King, the Barons and Byſhops fell from him, and were the Miniſters of the Popes wrong; that thereby hee might the better confirme his ſubiects in their obedience, againſt the French, the Spaniſh and the Romane, and all others whatſoeuer, from whom he foreſaw danger might come to himſelfe and his kingdome and that he might decline the enuy of naming the *Pope* particularly, made a generall Statute with the conſent of the Byſhoppes, Barons, and Commons without any exception of perſon or cauſe whatſoeuer, wherein hee made him a Traytor, whoſoeuer did adhere to the Kings enemy in his kingdome, or did aide or animate any either within his dominions or without, who ſhould moue warre againſt the King; including by his generall word aſwell the *Pope*, as the *Popes* factours, as if hee had expreſſely named them.

§ 121. But in the 26. of Richard the ſecond, the Prelates, Dukes, Earles, Barons, and all the Commons of England, the Clarkes and Lay people named the Pope, when they all ioyned in a couenant of aſſociation with the King againſt the Pope, that they would maintaine to the houre of death, againſt the papall citations, ſuſpenſions, excommunications and cenſures, the crowne of England, which they held as alway free, ſubiect to no common-weale, but immediately ſubiect to God, and not ſubiect by name to the Byſhoppe of Rome:

and

& that they would vnite thēſelues to the King againſt the Pope, in all cauſes vndertaken by the Pope againſt the King, his crowne and dignitie, and wou'd liue and die with the King. This was the loue and the ancient faithfulneſſe of the whole Engliſh people toward their King, namely, againſt the Pope: they were ſo far from ſuffering the King to be depoſed by the Pope.

§. 122.

Now the Spaniards, with what earneſtnes they haue deteſted the treacherie of ſubiects againſt their king, couered with anie pretence or colour of religion whatſoeuer, their manie Councels of Toled doe declare in that booke which is intitled the Apologie for the Oath of Allegeance, wherein they ſeeme to checke your equiuocation, which they obſerued in many things, when as they made profeſſion of their oath with their tongue, and retained in their minde perfidious treachery.

Concil. Toleta. 4 Cano. 75.

The practice of Spaniards againſt Popes.

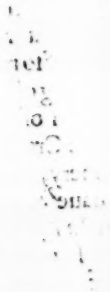
Doe you not ſee how in the thicke darkneſſe of Poperie, theſe noble Nations, the Italians, Germanes, French, Engliſh and Spaniſh did retaine this light and heat of obedience toward their Kings againſt the Popes? and that in this buſineſſe, neither the Biſhops diſſented from the Nobles, nor the Nobles from the Biſhops: but the Laickes with the Clearkes, and the Clearkes with the Laickes, Councels with Parliaments did fully agree to maintaine the dignitie of the King, and the obedience and concord of ſubiects againſt the popiſh cenſures? what is becom of this ancient nobility, and this vertue of the people? where is that magnanimity of the Italians, French, Germanes and Spaniſh? when ſhall wee euer ſee a ſecond *Fredericke*, or another *Philip the faire*, who will ſuppreſſe the Popes inſolency in Germany and France? when will theſe noble Kingdomes bring foo th ſuch Catholike Biſhops, which will keepe the Kings crownes and the peoples conſciences free from the Popes tyrannie? They haue England, Scotland and other famous countries going before them in this buſineſſe. But you call theſe ſchiſma-

ticall, the Italian, Germane, French, Engliſh and Spaniſh, who with common conſent reſiſted the Pope. But marke, if you beleeue *Sigebert* your Abbot, if it bee not a harder matter for you to wipe away the note of hereſie from the Pope, who carries himſelfe ſo proudly againſt Kings, then to take away the aſperſion of ſchiſm from thoſe Catholike people, who did maintaine their Kings againſt the popes.

§. 123. But from theſe things which we haue ſpoken, it doth ſufficiently appeare, *Saturnine*, how that is very falſe which you alleadged erewhile, that the Councels and nationall Parliaments did euer approoue the depoſing of Kings by Popiſh cenſures, when as they did publikely condemne their inſolencie, cruelty, treacherie toward their Kings, as you ſee. For ſo the matter ſtands, grace did neuer deſtroy nature, or diuinitie ciuility, faith did neuer ouerthrow ciuill iuſtice, but made it better, nor euer took away the affection of man, but made it more humane. And when men ought to behaue themſelues reuerently toward the parents of their bodies, much more reuerently ought they to carrie themſelues toward their countrie, and the father thereof? for this loue of our countrie, and reuerend reſpect of our Kings, is not taught vs by a maſter, but inbred and grafted by nature, which whoſoeuer doth vnder pretence of religion, either weaken or blot out, he oppoſing himſelfe to God the author of nature, is to bee accompted not a Paſtour, but an impoſtor, not a holy farher, but a cruell tormentour of ſoules and bodies: But you, as if the Popiſh religion put all ciuill honeſtie out of the minde of men: and as if Popiſh zeale did blot out all naturall affection, you thinke that the glorie of your Pope muſt be builded vp with the blood of our Princes, and the greatneſſe of your Kingdome, with the ruines and deſolations of our Countrey. And if Catholike Kings did retaine thoſe Princely ſpirits of their anceſtours, proud Popes would not more boldly

deſire

deſire to rule without the commandement of God, then they to forbid them, being armed with the ſword of God. And by the exãple of moſt excellent Proteſtant Kings, they would not onely prune and cut off theſe hurtfull ſprigges of this vniuſt and poiſonfull power, but they would vtterly cut vp, and plucke vp that poiſoned tree from the verie roots out of their Kingdoms. But the beginning of all this miſcheife is the Popes ſpirituall ſupremacie, whereby hee claimes to be the head of the viſible Church, the Vicar of Chriſt, the Iudge and Father of Kings, the vniuerſall Biſhop of Biſhops: to whom the originall of all ſpirituall iuriſdiction doth forſooth immediately deſcend from Chriſt, to be deriued mediately to others from him: which whether it be done with greater wrong to Kings or to Biſhops, I cannot iuſtly ſet downe. But all this ſpirituall ſupremacie, from whence all the force and nature of that excommunication doth depend, whereof ſo many things haue beene ſpoken, and of the depoſing of Kings, and of releaſing of ſubiects from the oath of obedience: *Patriott* ſhall plucke it in peeces in the Creede, wherein firſt he ſhall flie at the head of Popery, after hee ſhall wound the bodie. Thus wee haue ſeene Pragmaticall Antichriſt vpon the ſtage, now wee ſhall heare him diſputing out of his chaire.



DOGMATICAL ANTICHRIST,

OR

The Popes Creede,

OR

The Paſtor raigning.

The ſecond booke of the Dialogue.

AFter that the moſt renowned *Iames* King of Great Britaine, had made anſwer to the Popes two buls, & *Bellarmines* Epiſtle for the Oath of Allegeance: One *Matthew Tortus*, vnder whoſe viſard *Bellarmine* lay hid, vttred both elſwhere diuers articles blaſphemous againſt God, and thoſe two reproachfull againſt Princes, full of inſolencie and crueltie, one of the ſupreme dignitie, the other of the depriuing power of the Pope, and § 124.

and ſet them out, being taken foorth of the Popes new creede, with all the skill hee could. This creede was compoſed of twelue new articles of the Romiſh Catholike faith, taken in Councell of Trent, as it it pro-

The diuiſion of the Popes creede.

pounded in the bull of *Pius* the fourth, about the oath of the profeſſion of the Chriſtian faith. It may bee diuided into two parts; one wherein the faith of Chriſtians, the other wherein their faithfulneſſe toward Princes is corrupted. From that ſpring out the articles of ſuperſtition and idolatrie, from this, of treaſon and ſedition. By them they are made euill Chriſtians, by theſe euill ſubiects, that it is hard to ſay, whether they haue more troubled the Church or this the commonwealth. Hence *Lionell Sharpe* an Engliſh Diuine tooke vpon him to lay open the popes whole creede, and to illuſtrate it in a Dialogue. For when as the moſt learned Biſhop of Chicheſter, had plainely ſhewed againſt *Tortus*, or rather counterfet *Bellarmine*, that the Apoſtles Creede was ſet foorth, whereto *Iames* the Apoſtle before his martyrdom had added the Article of Chriſt, before the departure of the Apoſtles from Ieruſalem: and therefore before S. *Peter* came to Rome, by the teſtimonie of *Baronius* himſelfe, and had concluded neceſſarily from thence, that the Catholike faith was fully finiſhed before the Apoſtolike See was begunne: hence it is ſaid, there aroſe a doubt in that right honourable *Calanders* conſcience, a Papiſt, but very moderate and honeſt, not onely of the ſupremacie of *Peter*, and of that depriuing power annexed to the ſupremacy, but of all the whole Romiſh Catholike faith, which he ſaw was contained in the popiſh, not Apoſtolicall, Nycene, or Conſtantinopolitane Creede.

Anno 44.

§ 125. Therefore when thoſe former learned men together with *William Argentine*, came againe to viſite him: It is very well, ſayd *Calander*, that you are met againe to diſcuſſe before vs a verie difficult controuerſie, of the popes new creede, which *Pius* the fouth had formerly compiled,

compiled, & *Paul* the 5. comanded it lately to be printed: my good freind *Argentine* hath lately recited it, and I hope by and by he will recite the ſame to you. This being preſcribed by the Church; vtterly to reiect it, I doe as yet (to ſpeake truely) make a conſcience: and to admit it wholly, vnleſſe it bee ratified by the teſtimonies of the holy Scripture, I cannot admit without ſcruple of conſcience. For I haue lately learned to giue attendance to the holy Scripture, which holy S. *Peter* doth directly affirme to bee as a candle lightned in this life, to vs wandring in darkneſſe, Which holy *Paul* doth likewiſe make the foundation of the Church, and yet I cannot depart raſhly from the Catholike Church, whereto I haue beene accuſtomed, which the ſame S. *Paul* calles the piller and ground of truth, by which there is a creede of faith ſet out for me. So I hang doubtfull betweene the Scripture & the Church, which God hath giuen vnto vs, as the Sunne and Moone, the two great lights to giue vs light to life.

2. Pet. 1.

Epheſ. 2. 20. 1. Tim. 3. 15.

§. 126.

Then *Patriott*: you ſay right *Calander*, ſaid he, in the generall, that as the Sunne and Moone, ſo the Scripture and the Church, as two lights, ſhew light vnto vs, but that you erre in the ſpeciall, as after it ſhall better appeare.

The Scripture and Church compared to the Sun & Moon.

But the holy Scripture hath light in it ſelfe as the Sunne, the Church is a light, but borrowed from the Scripture, as the Moone from the Sun; & theſe two, I confeſſe, are giuen vs of God to direct vs vnto eternall life. But the Scripture directs vs with maſterly authority, the Church with her miniſtery: for the holy Scripture is the wiſdome of God in Chriſt, inſpired from aboue into holy men, for the eternall ſaluation and perfection of the Church, as the Apoſtle hath defined it. God hath commended the Scripture to the Church, as an heauenly charge, that it may diſcerne, expound, keep and publiſh it to men: the Scripture is therefore mens maſter, but the Church is Gods miniſter. Therefore

The office of the Church.

the Apoſtle calles the truth the foundation of the Church, and the Church the piller of truth, as *Salomon* made his chariot to haue a golden axtree, and pillers of ſiluer, vnderſtanding by the axetree, the ſound doctrin of the Meſſias, by the pillers, the faithfull teachers of the ſame.

§. 127. The office of the Scripture.

It is a wicked thing therefore to detract from the maieſtie of the holy Scripture, and it is vniuſt to derogate from the miniſtery of the true Church: for the Scripture is the truth of God: and the Church is the houſe of God: the truth is the golden foundation of this houſe: and this houſe is the ſiluer piller of this truth, that is, cut out of the truth, as out of the rocke, as *Chryſoſtome* obſerueth. So if the Scripture be the baſe of the Church, then the Church is the piller of the word, as he ſpake very wittily. Now reaſon teacheth, that the foundation is not ſuſtained by the houſe, but the houſe by the foundation. And religion concludes from thence, that truth makes the Church, not the Church the truth. For the approbation of the truth is the working cauſe of the Church. For before it do approue the written word of God, it is but a company of Infidels and Idolaters: after it hath approoued it, it beginneth to be the familie of the faithful worſhippers of God, that is, a Church. Further, although the Church by the Spirit doe diſcerne the true Scripture from the falſe: yet the Scripture being once knowen and acknowledged, as before it made, ſo after it ſheweth the Church. For what more certain note can there be of ſhewing a thing, then the working cauſe of the thing? Againe, what priuiledge ſoeuer the Church doth rightly challenge to it ſelfe, it receiued from the Scripture, as that which calleth the Church the piller of truth. Therefore the truth of the Scripture is more ancient in time, more perſpicuous for the light, and greater for authority then the Church; which when it once receiueth her eſſence, light and power from the Scripture, then at laſt, as a piller, it vpholdeth

vpholdeth with her miniſtery the truth in reſpect of men, and reueales it to the inhabitants of the earth: and it is that ground whereon men both may and ought to leane and reſt. Whereupon the Propheticall and Apoſtolicall doctrine is ſaid to bee the foundation of the Church, the Church is the ſtrength of doctrine, not the foundation. It is euident therfore, that the Church is founded and ſuſtained by the truth, and that the truth is ſuſtained and reuealed by the Church once founded, as it were, a watch-tower for trauellers, to direct them into heauen. The Heathens were wont to write their lawes in tables, and hang them vp vpon pillers to bee read of the people. The Apoſtle deſcribing the Church, compareth it to ſuch a piller, the vſe whereof was to ſhew the Law, when it ſelfe was not the Law. So the true, Orthodoxe and Catholike faith being written in the tables of the Scripture, is faſtned to the Church, as it were to a moſt beautifull piller, as a moſt ſtrong prop, which reſteth vpon it, not with its owne, but a borrowed ſtrength. Wherefore the Apoſtle in the ſecond to the Epheſians defines the Church, when in the ſecond to Timothie, hee deſcribes it. For there hee argueth from the cauſes, heere from the effects, in each place he vnderſtandeth the Church of Epheſus, that is, a particular Church. In the firſt place he teacheth what made that, in the ſecond what that did: nor ſo much, what it alway doth (for of neceſſitie the foundation being taken away, the Church muſt fall, as it happened firſt to the Church of Epheſus, and afterward to the Church of Rome) as what it ought to doe. For this is rather an admonition then a commendation, and with a praiſe giueth warning of duty. Wherefore you ſhall doe well, *Calander*, as *S. Peter* warnes you, if you alwaies giue attention to the holy Scripture, as to the candle: to the Church, as to the candle-ſticke, ſo long as it containeth and vpholdeth that candle, giuing light to all the houſe. For if it bee bereft of the light of her

Lawes vpon pillers, ſo the Scriptures on the Church.

ſunne, and being blinde endeauours to make others blinde alſo, while it makes new Articles of the faith, and conceales the old: it doth retain the name of a Church, but it hath altogether loſt the nature, that which may very truely be ſpoken of the Church of Rome.

§ 128. You doe very vnaduiſedly traduce the Church of Rome, ſaith *Saturnine*, by whom you thinke that new Articles of the faith were made; for the Articles of the faith, which it propoundes are diuided into two ſortes.

One are of immediate Reuelation.
Others are drawne and fetcht from thence.

What articles of faith the Church maketh. The Church doth not make new Articles of the faith of the firſt ſort. But the Church maketh Articles of the ſecond ſort, which ought to bee beleeued with the Catholicke faith as the caſe requireih, if it thinke them neceſſary. Therefore *Vincentius Lyrinenſis* thinketh that the life of propheticall and euangelicall doctrine, muſt be directed by the rule of Eccleſiaſticall and Catholike ſenſe, ſo that he doth in vaine brag of the text of ſcripture, who reiecteth the ſenſe of the Church.

§ 129. Then *Patriott*, how abſurdly is it ſaid ſaith he, that the Church doth not make immediate reuelations of God? Vnleſſe that be more abſurd to thinke that to fetch and draw from, is the ſame which to make: for an Article muſt firſt be made, before a doctrine can be drawne or fetcht from the ſame. Therefore that is ſaid to bee an Article of the faith, which is drawne from an Article. Fooliſhly; Articles are principles, deductions are concluſions. An article is one thing, a concluſion drawne from the article is another: which often is ſo contrarie that it vtterly ouerthroweth the article. As it ſhall bee made cleare in the explication of your creede. For I confeſſe with *Vincentius Lyrinenſis*, that the line of propheticall and Apoſtolicall doctrine is to be directed by the rule of the eccleſiaſticall and catholicke ſenſe. For the eccleſiaſticall and catholicke ſenſe muſt alway agree with

with the propheticall and apoſtolicall text. For where the text doth faile vs, the gloſſe cannot helpe vs. Whence I conclude that nothing can bee Catholicke and Eccleſiaſticall, which is not Propheticall or Apoſtolicall. Now becauſe *Vincentius* doth reſtraine the propheticall and apoſtolicall line, to the cannon of the Scripture, which he confeſſeth to be more then ſufficient for faith; it followeth that nothing contrarie to the canonicall Scripture, can be Catholicke though it bee ſo determined by the Church. Wherefore, *Calander*, if the Church of Rome haue caſt any article of faith into the Creede of the ſecond ſort, which is contrarie to an Article of the firſt ſort; and haue added an eccleſiaſticall gloſſe, diſagreeing from the definition of canonicall Scripture, that Church ſhall ſooner leaue off to be the Catholicke Church, then that Article ſhall beginne to be Catholicke: Let vs come therefore to the Creede, and let vs intreat *Argentine* if hee pleaſe, to open it vnto vs.

Then *Argentine*, I will doe it and very willingly; and I will ſo profeſſe it, as it is propounded by the Bull of *Pius* the 4. to be a forme of an Oath, of the profeſſion of the orthodoxall faith. § 130.

1 I *William Argentine* doe firmely admit and hold the Apoſtolicall and Eccleſiaſticall traditions and other ordinances and conſtitutions of the Church of Rome. The Popes creede Traditions.

2 I doe firmely hold and admit the holy Scriptures according to that ſenſe which the mother Church hath and doth hold, whoſe right it is to iudge of the true ſenſe and interpretation of the Scripture, neither will I euer admit it or expound it, but according to the ioynt conſent of the fathers. Scriptures according to the Romane ſenſe

3 I profeſſe that there be ſeauen Sacraments truely and properly of the new Law, ordained by our Lord Ieſus, neceſſarie for the ſaluation of mankind. Baptiſme, Confirmation, the Euchariſt, Penance, Extream vnction, Orders, Matrimony. I admit the receiued and ap- 7 Sacraments.

prooued rites of the Catholicke Church.

Originall ſin and iuſtification.

4 I admit and hold all and euery thoſe points concerning originall ſinne and iuſtification which were determined in the holy Councell of *Trent*.

The Maſſe.

5 I profeſſe that there is offered vp in the Maſſe vnto God, a true proper propitiatorie ſacrifice for the quicke and the dead.

Tranſſubſtantiation.

6 I beleeue that in the holy Euchariſt the body and blood of Chriſt is truely and really, and ſubſtantially: and that there is made a change of the whole ſubſtance of bread into his body, and of the whole ſubſtance of wine into his blood: which change or conuerſion the Catholicke Church calleth tranſſubſtantiation. I confeſſe alſo that vnder one kinde onely whole Chriſt is receiued, and a true ſacrament.

Purgatorie.

7 I conſtantly hold that there is a purgatorie, and that the ſoules there detained are holpe with the praiers of the faithfull.

Adoration of Saints.

8 I hold that the Saints raigning with Chriſt, are to be worſhipped and to be called vpon: and that they offer vp their prayers to God for vs, and that their reliques are to be worſhipped.

The worſhipping of Images.

9 I firmely hold, that the Images of Chriſt, and the euer bleſſed Virgin, and of other Saintes are to bee had, and to be adored with due worſhippe.

Indulgences.

10 That the power of indulgences was left by Chriſt, and that the vſe of them is very auaileable for ſaluation.

The ſupremacie of the Pope.

11 I acknowledge the Catholicke and Apoſtolicke Romaine Church to be the mother and miſtris of all Churches, and I vowe and ſweare true obedience to the Byſhoppe of Rome, the ſucceſſour of bleſſed *Peter* the Prince of the Apoſtles, and the Vicar of Ieſus Chriſt.

The authority of the Councell of *Trent*.

12 I vndoubtedly likewiſe receiue all other thinges defined and determined by the holy Canons, and Oecumenicall Councells, chiefly of the holy Councell of

Trent

Trent, and I reiect and accurſe all things contrarie, and all hereſies reiected by the Church.

This true Catholicke faith without which none can be ſaued, at this preſent I voluntarily profeſſe, I will procure as farre as lyeth in me to be wholy, vncorruptly, and conſtantly kept and taught by Gods aſſiſtance to my liues end: I the ſame *William* promiſe, vow and ſweare, ſo help me God, and theſe his holy Euangeliſt. §. 130.

And I ſtand in feare of that which the moſt holy Father added. It ſhall not bee lawfull for any man to infringe this authoritie of our ordination, inhibition, derogation, will, ſtatute, decree and commandement, or by any raſh attempt to withſtand it.

If any ſhal preſume to attempt any thing againſt theſe, let him know that he ſhall incurre the diſpleaſure of almightie God, and of bleſſed *Peter* and *Paul* his Apoſtles. Giuen at Rome at Saint *Peters* in the yeare of the incarnation of our Lord 1564. in the Ides of Nouember, and of our Byſhopricke the firſt.

You haue heard of mee *Calander* the 12. open and knowne Articles of the Popes Creede. Now if it pleaſe you take them which are drawne from them more hidden and vnknown. I hope my old friend *Saturnine* will giue me leaue to open vnto you ſeeing your time is not long, and are not farre from heauen, and doe daily expect the houre of your departure, to open I ſay to you the inward ſenſe of the creede, and to furniſh you as it were with prouiſion in this your iorney, that when you depart hence Saint *Peter* the Porter of heauen may the ſooner let you in being thus prouided. The Maſters ſpeake wiſedome among thoſe that bee perfect, they haue certaine hid myſteries, all which they doe not lay open to all, but ſome certaine to ſome, as theſe are thought beſt to agree with their capacities and deſires. Neither will I poure out all, I will reſerue the myſticall ſenſe of euery Article to be found out by the practiſe. In the meane time by your fauour, *Saturnine*, the order being § 131. Secret Articles drawne from the former.

being ſomewhat inuerted, I will propound the primacy, the eleuenth Article in order, the firſt in authoritie (whereon all the reſt depend) which I deſire you with ſome of your beſt reaſons to defend, now rather then at any other time, wherein it is fiercely impugned by the aſſaltes of the Heretickes of our time.

§ 132. The primacy is the chiefe head of faith and the cheiſe foundation of the Catholike faith, as *Bellar: in Torto.* moſt plainly grounded vpon the Scriptures.

I beleeue therefore that Saint *Peter* was very certainly appointed in the Scripture to be the primate, and Prince of the Apoſtles, and of the vniuerſall Church; and that the Pope of Rome *Peters* ſucceſſor is the heire of this primacy, and vniuerſal principality in the whole: who being the key-keeper of eternall life, the Paſtour of the vniuerſall flocke, the head and foundation of the vniuerſall Church, the infallible rule of faith, the cheife iudge of all cauſes and perſons, hauing the ſame tribunall with Chriſt, and the ſame conſiſtorie: in ſteade of Chriſt, nay in ſteade of God, nay as God himſelfe vpon earth, and therefore I hold him to bee reuerenced and worſhipped.

I beleeue the chiefe inward power annexed to the primacy is of 2. ſorts { Sacred. Temporall.

The ſacred whereby the Byſhoppe of Rome, as the ſpirituall Lord can by excommunication driue away Kings and Princes, from the flocke of Chriſt not onely Heretickes in the faith as rauening wolues, but Catholickes alſo, if they proue wicked as outragious rammes. and to depriue them of all gouernment and free their ſubiectes from the Oath of fealty and Obedience. The temporall whereby the Pope as Lord of the temporalties in earth can diſpoſe of all crownes, and them directly, or indirectly in order to the ſpiritualls, as it ſet downe by you *Saturnine* in the former Dialogue, can take from one, and beſtow vpon another, as hee ſhall thinke it to be auaileable to the ſpirituall end. And I vow and ſweare ſpirituall obedience to the chiefe Prince my ſpirituall Byſhoppe of Rome, according to thoſe myſticall rules, which our Maſters haue preſcribed to the

Princes ſaucily reſembled to Wolues & Rammes by *Bellarmine.*

the cureent right of the preſent Church, and the preſeruation of the ſame.

§. 133. Here *Saturnine* you ſeeme not halfe wary enough *Argentine* ſaid he, who not contenting your ſelfe with a publicke profeſſion of the faith, which *Pius* the 4. did preſcribe, eſpecially to the more learned ſort, but haue publiſhed the hidden and ſecret Articles drawne from thence, i. Myſteries as wee call them and that in the preſence of Hereticks: which before the creede was ſet out, ought to haue beene beleeued of you, but ought not to be reuealed.

Popiſh miſteries not to be reuealed.

It ſeemes then, ſaid *Patricke*, as *Ariſtotle* had ſome ſtrange bookes which he writ to all; and other ſubtill bookes, which he writ for them of the wiſer ſort, which were ſaid *to be ſet out, and not ſet out*; So the Pope hath ſome doctrine that is populare, and other that is myſticall, that many of the doctrines of your Church ſeem to be *Proſerpinaes myſteries*. Yet you ſee ſometime how they fall from men that bee not ſo euill diſpoſed, and come abroad into the world.

§. 134. Then *Argentine* as much as euer I hated hereſie ſo much I loue the Catholicke faith, whereof I need not be aſhamed, ſeeing *Calander* required it at my handes and you were preſent, who can ſtoutly maintaine the ſame againſt any cauelling Hereticke whatſoeuer. That was very neceſſarie ſaid *Calander*, ſeeing other were here who could as ſtoutly make anſwere. Therefore let vs ignorant Lay-men learne, let the learned teach. It is your part to anſwere, mine to demaund. It is an olde ſong of the Papiſts, *a learner muſt beleeue*; but a truer, *a learner muſt aske*. You beleeue too many things *Argentine*, as there be many men who bee too incredulous in many things, ſo I feare that in many things many be too credulous. When we beginne to beleeue that wee ought not wee will not beleeue that wee ought. How oft and that without cauſe may you heare it among vs, *It is a matter of faith*: which ranging out of the circuite

of holy Scripture, I ſuppoſe reacheth farther then it ought. Theſe doctrines therefore of the Catholicke faith, as they are called, which are brought by our men into the forme of a creed, the ſtate and drift of euery controuerſie being briefly and truly propounded, I could wiſh they were ſoundly diſputed and diſcuſt by you. But chiefly that primarie Article of the ſupremacy, whereof I deſire not to know all, but the moſt chiefe pointes, as alſo of the reſt, that the errors of the Church of Rome now doting for age, as they be well obſerued by certaine honeſt Pontifician, may appeare vnto vs.

§. 135. Thoſe certaine Pontificians, *Saturnine* ſaid, muſt be very honeſt I warrant you that reproue our Father the Pope: and accuſe our mother the Church of dotage. For whereas you deſire to haue the Articles of the Catholicke faith diſcuſt, *Calander*; you are in a great error. For they are in all humilitie to be receiued, not curiouſly to be diſcuſſed. For as *Auſten* ſaith well, *the ſimplicity of beleeuing, not the quickneſſe of vnderſtanding is required in a Chriſtian man.* That he may with reuerence beleeue what the Church teacheth, not wittily diſcuſſe it, and may humbly ſubmit himſelfe to the iudgement of the Church without any diſcourſe.

§ 136. The Pope of Rome doth erre by the Papiſts iudgement. *Peter de Aliaco* a Cardinall. *Adrianus* Pope. The three Legates of the *Trent* councel.

But ſaid *Calander* if you confeſſe that our mother the Church hath no errors: I wonder that *Peter de Aliaco* a very learned Cardinall granted that *there were many things not only in maners but in faith had neede of reformation.* Why did *Adrian the ſixt*, ill touching the fountaine it ſelfe, ſay *that all miſchiefe came from the cheife Byſhoppe into the whole Church*, and promiſed reformation of all things by his Legate *Cheregatus* to the *Germaines*. I wonder alſo why the three Legates in the Councell of *Trent*, did apply that Prophetie of *Ieremy* to themſelues, and to the popiſh people: *This people haue committed two great euills: They haue forſaken mee ſaith the Lord the fountaine of liuing water, and haue digged to themſelues ciſternes that can hold no water.* And in the Councell

Councellit ſelfe *Cornelius* the Byſhoppe of *Bitont*, did openly acknowledge the Apoſtaſie of the Church of Rome in the chiefe heades both of doctrine, and life. *I would to God*, ſaith he, *that they had not falne wholy from religion to ſuperſtition, from faith to infidelitie, from Chriſt to Antichriſt, from God to Epicuriſme*; ſaying out of a wicked heart, and with an impure mouth, *There is no God. Neither did any Shepheard or Pope care for theſe things. For all of them ſought their owne, and not one of them all ſought for thoſe things that belong to Ieſus Chriſt.* I wonder alſo why after that Councell many not onely priuate Doctours did plucke in peeces the decrees of that Councell, as *Sixtus Senenſis*, *Canus*, *Lindanus* the Byſhoppe, *Catharinus*, *Pighius*, *Ouander*, *Ferus* and many more: but *Pope Pius* himſelfe confeſt, that *the worſhippe of the Church of Rome had much ſwarued by continuance of time from the ancient inſtitution.* Therefore theſe reuerend Doctours, Cardinalls, and holy Byſhoppes, doe giue mee both cauſe and leaue greatly to doubt. Neither doe I deſire only that the chiefe Articles of immediate Reuelation be diſcuſt, which I embrace with all faith and reuerence, but theſe articles of the ſecond ſort, which are ſuppoſed to be fetcht from the firſt, and in truth doe altogether ouerthrow them. For whereas by the aduice of *Auſten*, the ſimplicitie of beleeuing not the quickeneſſe of vnderſtanding is required; not an humble deſire of learning things neceſſarie, but a curious deſire to ſeeke after high myſteries is forbidden by him. For the ſimplicitie of beleife, doth as well ſhut out bruti ſh ignorance, as preſumptuous knowledge. I can therefore no longer adore that blinde Idoll, implicite faith, whereby we are taught to receiue with all reuerence, what the Church teacheth, and to beleeue as the Church beleeueth though wee doe not well know what the Church beleeueth. Neither can I giue credit to *Bellarmine* ſaying that faith doth conſiſt in the aſſent, not in knowledge, and may better be defined by igno-

§ 137. The councell of *Trent* reiected by their owne ſide.

Implicite faith, blinde Idoll.

Bellarm: de iuſtific: lib. 1. cap. 7.

rance, then vnderſtanding. Whence our learned aduerſaries do tootruly conclude, that as Cleargy-poperie was before nothing elſe but a catechiſme of treaſon, ſo Laicke-popery was nothing elſe but meere idiotiſme: and as they worthily laugh at the fox-like craft of our Doctors, ſo likewiſe the aſſe-headed ignorance of our ſchollers. Such faith which the colliar had, ſo commended by *Staphilus*. A certaine colliar being at the poynt of death, was tempted by the Diuell, and demanded, *what faith he held, the colliar anſwered, I beleeue and die in the faith of the Church of Chriſt.* And beeing againe demanded, *what was the faith of the Church*, anſwered, as it were in a circle, *it is that faith that I holde*: and ſo the Diuell being vanquiſhed by this anſwer, fled away, if we may beleeue *Staphilus*. Therfore the faith of a Romiſh Catholike is the Colliars faith, that is, a circular faith. I pray you, *Saturnine*, teach mee firſt before I giue my aſſent, and write to that reuerend Bellarmine, that hee will prouide that implicite faith, which is nothing elſe but blinde and affected ignorance, bee put out of the creede, wherewith the grauity and wiſdome of the Catholike religion is greatly defaced. I haue learnt at laſt to diſtinguiſh between the fictions of mans braine, and the doctrines of Chriſtian faith, the foundations whereof are not the opinions of men, but the oracles of God: and thoſe which are committed to writing by the Prophets and Apoſtles by inſpiration of God, wherein all neceſſarie principles of faith, and precepts of life are plentifully contained: as I heare it affirmed by the fathers. Letvs now come to the creed.

Apolog. Staphi. pars 1. pag. 53.

The Colliars faith.

§ 138.

§ 139. Wherein firſt I demand, whether the ſupremacy of *Peter* with ſuch things, as depend thereon, haue her foundation directly in the Scripture, as the Cardinall writeth in *Tortus*. For I hold no doctrin neceſſary to be beleeued, vnleſſe it bee founded on the Scripture, as Pope *Gregorie* the firſt teacheth, I am a bad Text-man, and I reade the bookes of the Prophets and Apoſtles but

but ſeldome, the reading whereof the Church hath forbidden to vs lay-men, fearing leſt by reading we ſhould fall into hereſies. But I am both aſhamed, and repent of that my ignorance and negligence. Yet I leaue not off to reuerence the fathers both olde and new, whoſe ſonne I profeſſe my ſelfe to bee, and not their ſeruant. I account them for ſchollers in the Scripture, not maſters: witneſſes and interpreters thereof, not arbitrators and iudges. Neither am I ſo much mooued with their names, as with their reaſons.

I ſeeke not then what they bring out of themſelues, but what they prooue out of the Scripture; in the cauſe of faith, I will henceforth admit of no definition of the Church, vnleſſe it relie vpon a manifeſt teſtimonie of holy Scripture, or at the leaſt a neceſſarie concluſion drawen from thence, I will not haue the matter ordered by bare authority, but let thing with thing, cauſe with cauſe, and reaſon ſtriue with reaſon; neither am I led with the number of arguments but with the waight. *Neither am I delighted with circumſtances, I deſire breuity. And I will preferre one ſound argument ſhortly and directly concluded out of the Scripture, before all the quirkes of men brought for pompe and ſhew. Neither will I ſuffer any of you to leape from this one poynt to another, before I ſee this bee fully ſifted and diſcuſſed among you. Buckle vp your ſelfe therefore, *Saturnine*, to ſet the onſet, and confirme the ſupremacy of *Peter*, and the ſucceſſion of the Pope, and that power which you ſay is annext to the ſupremacie out of the holy Scripture: but that you may not ſwarue from the ſtate of the queſtion, remember that you are to prooue the primacy, not of order and diſtinction, which is granted to *Peter*, but the primacy of power and iuriſdiction, which is denied. For this is, as *Bellarmine* ſaith, *the cheife point of the Catholike faith, and the cheife foundation of all religion.*

*Number doth oppreſſe the memory, waight doth beget knowledge.

Then *Saturnine*, you doe too much reſtraine, ſaith §. 140.

Scripture alone hurtfull to the Romiſh Church.

he, *Calander*, the Catholike faith, if you keep it within the compaſſe of the Scripture. For if you admit of Scripture onely, it doth goe ill with the Catholike Church, as *Paul* the fift did wiſely anſwer the Venetian Ambaſſadour. Yet I will doe as you will haue mee, and I will comprehend theſe three together, the primacy of *Peter*, the ſucceſſion and power of the Pope For the Church could not long ſtand without a Primate and Prince, nor a Prince without a ſucceſſour, nor a ſucceſſour without a ſupreme power.

I willl giue you the keies. Matth. 16. Whatſoeuer you binde, orwhatſoeuer you looſe. Feede my ſheepe, feede my Lambes. Ioh. 21. What they meant by Popiſh keies. What by feeding.

When Chriſt therefore promiſed the keies of the Kingdome of heauen to *Peter* alone, that is, to the Church, hee promiſeth the principallity. When hee committed the power of binding and looſing to *Peter* alone, hee committed the power of the keyes. When hee gaue the charge to *Peter* alone to feede the whole flocke, hee gaue him the principallity. Therefore the primacy was there promiſed, heere it was giuen. For as he that receiues the keies of a city, receiues the gouernment of the city, ſo he that hath receiued the keyes of the Church, hath receiued the gouernment of the Church. And becauſe to feede is the ſame, which to gouerne, and onely *Peter* is commanded to feede, not ſome, but all, therefore onely *Peter* receiued the promiſe firſt in thoſe words, to gouerne the whole Church. Wherein there is ioyned to the threefold confeſſion of his loue, a twofold confirmation of honour: but thoſe words of Chriſt ioyned to the primacie, do prooue the power of excommunicating, which was directed to *Peter* alone, whatſoeuer you ſhall binde, and whatſoeuer you ſhall looſe. And that twofold, one of binding Kings, the other of looſing ſubiects, not onely from ſinnes, but from vowes, lawes and oathes. For in thoſe words (whoſe ſinnes ye remit) or the power of order is giuen to all, limited ouer ſinne. But in thoſe words, whatſoeuer you ſhall binde, and whatſoeuer you ſhall looſe, there is a power not limited, and vniuerſall giuen

What to looſe & bind.

Io. 20.

to

to *Peter* alone, not reſtreyned to ſinnes, not to perſons; becauſe he doth not ſay, whomſoeuer, but whatſoeuer. Whence it followeth that *Iames the King of Great Britanie*, doth either not belong at all to the ſheepfold of Chriſt, or that he is ſubiect to *Peter*, and to his ſucceſſor the Biſhop of Rome, the chiefe Paſtor, as well as the King of France and Spaine: & that as Kings catholike, but euill as vnruly Rammes, ſo hereticall Princes as rauening wolues, are iuſtly to be driuen by him out of the fould, & depriued of all gouernment, & the Lords being bound, that they rule no longer, the ſubiects are looſe that they obey no longer.

Kings very fawcily reſembled to Rams and Wolues.

Here *Patriot*; An egge, ſaith he, is not ſo like an egge, as *Saturnine* to *Bellarmine*: who as if he had diſtruſted that the primacie and principalitie of *Peter* could be proued out of one place, huddled three together, whereby he boaſted in *Tortus* that it was moſt plainly founded. §. 141.

Here before I weigh *Saturnines* argument, I purpoſe to marke the popiſh Doctors wrangling among themſelues, by what Text of Scripture the ſupremacie of *Peter* is ſaid to be giuen vnto him.

Cardinall Contarenus ſaith it was giuen, when Chriſt ſaid to *Peter*, I will giue thee the keyes. *Cardinall Bellarmine* contradicteth *Contarene*, and denieth that the keyes were then giuen, but promiſed, and that the gift of ſupremacie was graunted with the keyes, *Ioh*: 21. when Chriſt ſaid to him, Feed my ſheepe, as *Saturnine* obſerued. more ſubtilly, than truly, ſaith *Contarene*.

Contar: de Sacra: Chriſt leg. l. 3. p. 203. Bellar: de Rom. Pont. lib. 1. cap. 12. Contarane and *Bellarmine* 2. Cardinals at a iarre.

But there is no more promiſed to *Peter*, Matt: 16. than was giuen to all the Apoſtles, Ioh: 10, as Chriſt the beſt interpreter, expounded that his (whatſoeuer you ſhall looſe) ſpoken to *Peter*, in thoſe words, (whoſe ſinnes ſoeuer you remit) ſpeaking to all his Apoſtles. And taught that all this power of the keyes, was both common to all the Apoſtles, and directly reſtrained to ſinnes, as *Ambroſe*, *Auſtin*, *Theophylact*, and *Bernard* thought.

thought. Therefore the ſupremacie of *Peter* was not founded vpon the keyes.

§. 142.

But marke I pray you the ſingular ſubtlety of *Bellarmine* in this place, which *Saturnine* alſo vſed. In the firſt words is vnderſtood the vnlimited power of iuriſdiction giuen to *Peter* alone, not reſtreyned to ſinnes, or to perſons, becauſe he ſaith not, whomſoeuer; but whatſoeuer: in the ſecond words, the power of order limited ouer ſinne communicated to all. O admirable witty interpretation! The Biſhop therefore may ſet open any priſon, reſolue any hard doubt, for that generall word, Whatſoeuer you ſhall looſe, doth plainly conteyne all theſe things vnder it. Thoſe things are knowne and common, which the Fathers both old and new, both the popiſh and our owne, haue left written in their Commentaries of the proper and true ſenſe of the keyes: all of them did comprehend the right of the keyes, and the power of binding and looſing, within the remitting and reteyning of ſinnes: the key wherewith heauen is opened or ſhut, they make to be the *interpretation of the Law*, as *Tertullian*; the *knowledge of the Scriptures*, as *Chryſoſtome*; *appointed for ſinnes, not Seignories*, as *Bernard*; *giuen to all Miniſters, that they may binde and looſe, that they may reteyne or remit ſinnes, as out of Chriſt Ambroſe, Auſtin, Theophylact: that they might rightly cut and diuide the word of wrath, and the word of grace, as St Paul*, that to the obſtinate, this to the penitent. The key of knowledge doth direct the key of power, i. the force of doctrine, the execution of diſcipline, whereby the obſtinate are ſhut out, and the penitent are reconciled. This is the force, this is the vſe of the keyes, whereof the Fathers made two, the one of Order, the other of Iuriſdiction.

The right interpretation of the keies.

Two keyes of order and iuriſdiction.

I.

The key of order, the power of the Miniſterie, whereby they preach the Goſpell, adminiſter the Sacraments, and by the preaching of the Goſpell remit or reteyne ſinnes.

The

2.

The key of Iurisdiction, the power of restreyning sinners, by excommunication, that is, by expelling the obstinate out of the Church, and receiuing the penitent, as *Gropper* in his booke of the *Councell of Coleyne vnder Hermannus and Adulphus*, who said, *that ech key did not belong to Peter alone, but was transferd to all the Apostles and their successors.* And *Cusanus* long before that, *Nothing* said he, *is spoken to Peter, that is not spoken to others:* for as it is said to Peter, *whatsoeuer thou shalt binde*, so it is said to others, *whatsoeuer yee shall binde.* Here you haue *Cusan* opposite to *Bellarmine*, a Cardinall to a Cardinall. One *Peter* you will say receiued the keyes, but he receiued them not as one man, but as the vnitie of the Church, as *Pius the second* said. Here you haue a Pope opposite to a Cardinall. *Peter* receiued them not as in his owne person, but as in the person of the Church. For if this be said to Peter only, I will giue thee the keyes, the Church hath them not. If the Church haue them, *Peter* when he tooke the keyes signified the whole Church, as *Austin* taught. Then *Caietane* the Cardinall when he could not rid himselfe out of these straites, *If we speake*, saith he, *formally and properly, the keyes promised to Peter are aboue the keyes of order and iurisdiction.* But this saith *Cardinall Bellarmine* is not true; for it was neuer heard of in the Church that there were more keyes in the Church then two, which hee doth as well grant to all the Apostles as to Peter.

Concil: Colo: sub Herman: Sacra confess. Concil. Colen. sub Adulpho.

Cusan a Cardinall against *Bellarmine.*

Pius 2. a Pope against *Bellarmine.*

Tract. 14. in Joh.

Whence I thus argue against *Bellarmine.*

Peter receiued no other power than that which was promised in the keyes, as *Bellarmine* saith.

But the rest of the Apostles had all that power, as the Fathers, and the learneder Papists teach, and *Bellarmine* whether he will or no doth confes.

Therefore Peter had no other power than the rest of the Apostles.

Yet *Bellarmine* hath a tricke how to scape, hee saith, § 143.

that the keyes were giuen to *Peter* immediately, to the reſt mediately by *Peter*.

With hundred chaines binde faſt the man,
And yet this ſlye ladd Proteus
Will ſtill eſcape doe what you can.

And yet he ſhall not eſcape: for if the keyes were giuen mediately to the reſt by *Peter*, they ſhould open and ſhut, binde and looſe, not in *Chriſts* name, but in *Peters* name. Then how can that be true which *Paul* writeth of himſelfe, *Paul the Apoſtle, neither from men, nor by man, but by Ieſus Chriſt.* For if we credit *Bellarmine*, he came mediately either from the man *Peter*, or by the man *Peter*. How doth *Paul* affirme that he was not inferiour to the chiefe Apoſtles, as who had receiued both his doctrine and his vocation immediately with them from Chriſt? Will the Cardinall then father a lye vpon the Apoſtle, and labour to proue that *Paul* did mediately receiue the keyes from *Peter*? All the Apoſtles receiued the keyes from Chriſt, the ſpirit deſcended vpon all the Apoſtles in fiery tongues. All the Apoſtles are ſaid to be the pillars of the Church, as the Fathers obſerued out of the Scripture. What? Did *Bellarmine* read that to *Peter* was giuen a greater and a better key, than to the reſt of the Apoſtles? Hath he heard that a larger and a more ſhining fiery tongue than the reſt, ſate vpon *Peters* head, as the prince, then vpon the other Apoſtles heads? Hath he learn'd, that of twelue pillars one was ſet more firme and ſurer than all the reſt, that the houſe might be more ſupported by that, than by the reſt? which if *Bellarmine* knew not, let him leaue of to play the foole, and to tell vs that the power was giuen to *Peter* immediatly from Chriſt, and to the reſt mediately by *Peter*, as it were by aſſignment. Marke I beſeech you, *Calander*, I cannot ſay whether more wicked, or more ridiculous conſequences follow neceſſarily out of this place of the keyes.

All the Apoſtles receiued the keyes and fiery tongues from Chriſt.

All the Apoſtles are pillars.

§. 144. Wicked and ridiculous cõcluſions.

The keyes are promiſed to Peter:
Therefore to none but to Peter.
Two keyes were giuen as badges of the miniſterie,
Therefore three Crownes as badges of the Empire.
For when Chriſt gaue the keyes, he gaue principalitie,
as Bellarmine ſaith.
Peter receiued the keyes of the kingdom of heauen,
Therefore of earthly kingdomes.
Peter can exclude Kings hereticall out of heauen,
Therefore out of their thrones.
He can binde ſinnes,
Therefore Scepters.
He can ſhew his power in offences,
Therefore in poſſeſſions.
He can releaſe penitent men from their ſinnes,
Therefore trayterous ſubiects from their oathes.
He hath a key wherewith he doth looſe the ſinnes of Kings,
Therefore he hath a club wherewith he may breake their heads.
So Bellarmine hath changed Peters key into Hercules club.
He can looſe and binde any thing,
He can therefore as Oedipus, looſe any riddle, he can binde Turkes and beares.

Theſe conſequences proue that a King is not to be depriued of his kingdom for hereſie, but that the Cardinall is depriued of his wit for phrenſie. Peters key is altogether the key of heauen, whereby by the preaching of the eternall Goſpell hee hath opened heauen to the faithfull and penitent, and ſhut it to the vnfaithfull and impenitent. which the Pope the counterfet ſucceſſor of Peter doth vſe otherwiſe, as ſomtime an elegant Poet played vpon this princely porter.

Doctor *Giles Fletcher.*

I ſhould not marualle much
If that the Popes good grace,
Did happily beare the key
Of that darke ſtigian place.

For he enriched hath
that place with many an elfe,
And opened wide hell gate,
And entred in himſelfe.
But ſith that heauen and hell
Are ſet ſo far aſunder,
That he ſhould beare the key
Of heauen it is a wonder.
But now tis none at all,
From heauen he all ſhuts out,
And opes the gate of hell,
And letteth in that rout.

As the falling ſtarre in the prophecie of *Iohn* he hath changed the key of heauen into the key of the bottomles pit.

§ 145. *Bellarmine* being driuen from the keyes, muſt needs betake himſelfe to that his hold, *Feede my ſheepe.*

Why then good Sir, why do you vrge this place of the keyes any more for the ſupremacie, whereby nothing was promiſed more to Peter than was granted to all the Apoſtles, as the Fathers both old and new, both ſtrangers and your owne do apprarantly proue?

But in this place, becauſe to feed is the ſame with to rule, and Peter alone is commanded to feed the ſheep, not ſome, but all; therefore to Peter alone is giuen the principalitie ouer the whole Church, being armed with a double ſword, with a double power, ſpirituall and temporall, which the old man ſaw, I beleeue, as lunatike *Penthens* by fitts ſaw,

Two ſenerall Sunnes, two ſenerall Moones appeare.

which the Fathers both old and new, being of a more ſetled wit, and ſharper inſight could neuer ſee. But *Bellarmine* thinketh ſo gaily of the paſtorall vocation, that in reſpect thereof he preferreth a Biſhop before a King, as a ſheepheard before a ſheepe: which perhaps he had well concluded, if Chriſt had ſaid to Peter, *Feed thy ſheepe*; he ſaid it not, but *feede my ſheepe.* But he doth

Bellarmines pride in making a Cardinall equall to a King.

doth not only prefer a Biſhop before a King, but makes a Cardinall equall with him very fondly. The Biſhop of Ely, was ſomtime Cardinall of *S. Pauls Church*, as now *Bellarmine* is Cardinall of the Church of Rome. Yet notwithſtanding being as well learned, hee would not compare himſelfe for modeſtie ſake with the Cardinall, when well he might. For though as he is Biſhop of Ely, he is inferior to *Bellarmine*, yet as he was Cardinall of *S. Pauls Church* he was nothing inferior. And yet the Cardinall is ſo mad, as to compare himſelfe to the King the Biſhop of Elies Lord. But let vs returne to the argument.

§ 146. To feede the ſame which to teach.

It is famous that which the Fathers all with one conſent write vpon this place, that *to feed* is the ſame which *to teach*. which is not proper to Peter alone, but common to all Apoſtles and Miniſters: that all the Apoſtles were equally ſhepheards of the whole flocke, that *Iames* and *Iohn* were no more *Peters* ſheepe, than *Peter* was *Iames* and *Iohns* ſheepe; who are equally called pillars, to feede and to rule are not ſynonimaes, but by *Peters* interpretation they be contrary. That *Peter* was thrice confirmed by name, becauſe *Peter* denyed Chriſt thriſe by name. Not therefore for honors ſake, as you ſay, but for comfort: or if for honor, not that it was enlarged vpon Peter aboue the reſt, but that it was reſtored to Peter: of whom Chriſt required a threefold confeſſion of loue, that with his threefold confeſſion he might blot out his threefold deniall.

Excellently ſaid *Chryſoſtome*; *When Chriſt ſaid to Peter, Feed my ſheepe, it was Chriſt his purpoſe, to teach Peter, and all the reſt, how much he loued the Church, to that end that we with all our minds ſhould take care for the ſame.* and elſe-where in his 87 homilie, marke well the words ſaid he, *feed my lambes, i. feed my faithfull people not yours: I haue demanded if you loued me, that loue which you profeſſed towards me, ſhew toward them: feede them, not your ſelfe. Woe to the ſhepheards of Iſrael that feede* *Chryſoſt. l. 2. de ſacerd.*

Ezec: 34. cap.

themſelues, Ezec: 34. *not my flocke: woe to the ſhepheardes that ſcatter the ſheepe of my flocke.* Hearken *Paul* the fift: that feede themſelues, who ſeeke their owne profit and glory, not the glory of God, not the ſaluation of the faithfull, ouer whom they haue charge.

§. 147. *Auſt. de agon. cap. 3.*

Neither did *Auſten* ſpeake leſſe elegantly, *when it was ſpoken to Peter* ſaith he, *it was ſpoken to all; Do you loue me? feede my ſheepe.* And elſewhere, *as my ſheepe, not as thy ſheepe, ſeeke my glorie in them, not thine owne, my gaine, not thine.* Heare *Paul* the fift, you thinke that Kings are not Chriſt his ſheepe, but your owne. You ſeeke not the glory of Chriſt in teaching them, but your owne in ſubduing them. You doe not endeauour to gaine ſheep to Chriſt, but to ſeeke wooll for your ſelfe. Yea you doe not only clippe the flocke, but deuour the flocke, while you deliuer doctrine pernitious to the faith of ſubiectes, to the ſafty of Kings, to inward and outward peace. And do you loue Chriſt? you loue your owne ſelfe, Chriſt you doe not loue, no more truly then your Lord *Apollyon* whoſe vicegerent you are vpon the earth I might if I would ioyne other fathers to *Chryſoſtome* and *Auſten*; I might alleadge out of your owne men, *Marſilius Patauine*, and *Cuſan*, who appoint the feeding to be by word, and by example, by ſound *preaching*, & *good example*; and make it common not onely to all Apoſtles, but to all Miniſters.

Tract. in Ioh. 131.

How the *Pope* feedeth.

Bellarmine farre otherwiſe.

He ſaid to Peter, Feede. Therfore Peter alone muſt feed.

Bellar: lib. 1. de pont. cap. 16.

He ſaid once feede my ſheepe; ſheepe, i. Prieſts, Byſhops, and Apoſtles, who haue bred Lambes, twiſe Lambes, firſt vnderſtanding Iewes, and then Gentiles.

Therefore he committed the vniuerſall flocke to Peter, and becauſe to feede is the ſame which to rule: therefore he gaue to Peter the vniuerſall principality ouer the flocke.

§. 148. *Stapl: doctr: punct: con. 2.*

A cleare and euident place ſaith *Stapleton*, that by ſheepe Paſtors, Byſhoppes, and Apoſtles are ſignified: by lambes the reſt of the faithfull. So happy is *Bellarmine*,

mine, that he neuer coyned ſo ridiculous or idle a conceit, but ſome or other would take it vp, and commend it ouer to fooles. Marke ſaith *Maldonatus*, if this ſubtilty catch not learned men into a laughter. *Lambes & ſheep confounded*, Ioh. 17. *the name of the Lambe is a little more kinde, and carrieth a greater ſhew of loue, but there is no difference in the thing but in the word.*

Maldon: in Ioh: 21.

For whereas you ſay that to feede is all one with to rule, whence you ſeeme with *Bellarmine* to fetch the vniuerſall Monarchy of Peter, it is not only a hungrie, but a ſwelling and proud interpretation.

Feede is not to rule.

Ποιμαινειν, is not to rule, but to feede, ποιμενες, are not Rectors but Paſtors. And βοσκειν and ποιμαινειν are ſinononyma, the former word Chriſt vſed in the 3. place. Bonæ. Now aſſume out of *Iohn* being rightly tranſlated, and what will you then conclude? that it was giuen in charge to *Peter*, that he ſhould feede the flocke, therefore to rule the flocke.

But be it ſo, let feede, and rule be all one; to rule when it is enioyned to Byſhoppes, is that which to direct: that is to rule with wiſedome and counſell, not with power and gouernment. But *Bellarmine* doth thus interpret Chriſt, feede *Peter*, i. rule and gouerne.

Baronius goeth farther, in the excommunication of the Venetians, to *Paul* the 5. there is a double miniſtery of *Peter*, to feede and to kill, for the Lord ſaid to him feede my ſheepe, and hee heard a voice from heauen kill and eate.

Baronius maketh feede to kill.

§ 149. The Pope, doth kill in pietie.

This killing *is not crueltie* ſaith he, *but pietie and ſincerities*, very well; *Paul* the 5. out of his loue and pietie forſooth doth kill men, which *Seneca* doth call *cruell pietie*. But he killeth them that he may hide them in his entrailes, ſaith he: I thinke ſo, hee will haue the Pope not onely to fleece the flocke, but ſwallow it vp at a bit. *Baronius* doth vſe the words of charity, but the examples of crueltie. For hee propoundeth *Gregorie* the ſeuenth, and *Alexander* the third, his Countrymen of

Sene

Sene to be imitated by *Paul* the 5. Chriſtian Kings muſt be very ſecure I warrant you, whenas the Pope doth once beginne to play *Gregories* and *Alexanders* prankes. As *Bellarmine* doth ſtretch out his (to rule) to the head and throate, he doth it ſomewhat more warily, but with as little honeſty. For when he had written in his letters to his friend *Blackwell*, that no Pope had euer commanded that the Prince ſhould be killed: and the Authour of the Apologie had excepted, that he commanded warre to be raiſed, wherein hee might be ſlaine: he anſweres in *Tortus*, that *Bellarmine* ſpake not of murther, which may happen in battaile, but of that murther which may be committed by a royter. A very honeſt diſtinction. As though hee bee not as well a murtherer, who at the command of the Pope doth kill the King by open force, as he that ſhall doe it by ſecret treacherie. That this Cardinall threatning warres & armes is no honeſter then Cardinall *Comenſis*, whoſe letters are extant, wherein he encouraged *Parry*, with promiſe of reward and pardon from the Pope, that hee ſhould bring to good effect the purpoſe of his good ſpirit, thoſe were his wordes, that is, that he ſhould murther *Queene Elizabeth* with his dagger. *Bellarmine* proued no better to our excellent King *Iames*, but ſomewhat the cloſer. Did *Peter* feede the Church after this manner? This is not foode but poyſon. Did he ſo guide the flock of his Maſter, as if the chiefe belweather of the flocke went aſtray, he would take care, that he ſhould either cloſly or openly be ſlaine? Giue a Shipheards crooke to a Shepheard. What hath a Shipheard to doe with a ſword? Yes forſooth ſaith he, when Chriſt made *Peter* a Paſtor, hee made him a Prince. For when hee commanded him to feed he commanded him to rule. And he gaue him not only a miniſtery but a magiſtracy. But, good Sir, the inward and ſpirituall gouernment is one thing which *Peter* exerciſed ouer ſoules, by the worde, the Sacraments, and the keies: the earthly and outward gouernment

How the Papiſts may kill a King, how not.

Cardinall *Comenſis* incited *Parry* to kill Q. *Elizabeth*.

gouernment is another thing, which *Paul* the 5 doth practiſe by fraude and force againſt crownes. I pray you tell mee *Calander*, what difference you make betweene theſe two, and the Commentaries, of the Fathers, and their owne popiſh writers? Marke the conſequencies depending on this interpretation partly fooliſh, partly wicked.

Peter is commanded to feede the flocke of Chriſt. § 150.
Therefore none but Peter.
Upon Peter is laide the charge of feeding and teaching.
Therefore the honour of ruling and reigning is beſtowed on him.
Peters dutie is to teach Kings.
Therefore to depoſe Kings.
To inſtruct Kings, therefore to deſtroy Kings.
To Peter is granted a ſpirituall regiment, therefore an earthly gouernment.

Whether doth hee that knits together ſuch conſequences (and theſe are neceſſarily gathered out of *Bellarmines* interpretation) ſeeme to be ſent to the ſchooles or to the *Anticira* for a purge. Charge is laid, *Calander*, vpon all true Paſtors in *Peter*, to feede and rule the flocke of Chriſt committed to their charge, but ſo that they feede them with the ſpirituall foode of wholeſome doctrine, and rule them with the ſtaffe of wholeſome diſcipline. But if *Paul* the 5. doe not feede the flocke but feede vpon it, and doe not order the ſteppes of his ſheepe, but breake their legges and their heades, truly he doth giue food, and vſe his ſhepheardes ſtaffe otherwiſe then Chriſt appointed. Wherefore I thinke King *Iames* would rather faſt then bee fed by ſuch a Shepheard, who feedeth to that end that hee may kill and eat. What other King doe let themſelues looke to it; let them laugh in their ſleeues as they pleaſe, when they read theſe fooliſh quiddities of Schollers, but let them take heede of ſuch wicked baites of rebellion, which lurke in *Bellarmines* new Dictionarie. Wherein

To feede and to rule are ſynonimaes.
To teach a King and to depoſe a King all one.
The excommunication of a King, and deprivation.
The abſoluing of ſinners from ſinne, is the abſoluing ſubiects from their duty.

§ 151. Doe they not perceiue that this is the Grammer of that proud and bloody Antichriſt? Therefore King *Iames* doth willingly forſake the popiſh flocke, that hee may betake himſelfe to Gods flocke, which is knowne of Chriſt, and followeth him and flieth from a ſtranger. For he doth not regard theſe carnall Cardinalls ſo leaden-pated in their arguing.

Peter is the Porter of heauen: Therefore the Lord of the world.
Peter is a Paſtor, therefore a Prince.
Peter is a Fiſher of men, therefore of kingdomes.
A net was giuen him wherewith he may take fiſhes as well great as little.
Therefore he hath gouernment aſwell ouer Kings as ſubiects.
Peter is charged to feede the ſheepe, therefore he is charged to feede the reſt of the Apoſtles.
He is twiſe charged to feede Lambes: therefore the Iewes and Gentiles, and by conſequent all Chriſtians.

Do not theſe hange together as a ſickmans dreames? Doth not *Bellarmine* ſeeme to expoſe the Scripture to mockery, when he reaſoneth after this faſhion, againſt *Aquinas* rule, who doth plainely deny *that ſymbolicall diuinitie, hath any force to argue?* whereon for all that hee hath built the whole ſupremacy, and doth pronounce it to be a doctrine of the Catholicke faith, moſt plainly founded vpon the Scriptures. The *Philoſophers* doe laugh at *Epicure* for making the world of moates. And will not Diuines hiſſe out *Bellarmine* that frameth the eccleſiaſticall gouernment of tropes? For truely you ſhall aſſoone finde *Moores Vtopia* in the world, as *Peters* Monarchy in the text. Which Article notwithſtanding,

Bellarmine buildeth his Church gouernment vpon tropes.

is

is fained to bee the cheefe article of the Popes Creede, wherein are contained many articles, aſwell of ſuperſtition and Idolatrie, as of conſpiracie and rebellion. So that Poperie is nothing elſe but a plaine catechiſme of falſe faith toward God and the King.

§. 152. For that double power eccleſiaſticall and temporall, which you faine to bee ſo inwardly ioyned to the ſupremacy, that it cannot be ſeparated from it, you haue erected as a double engine, to ouerthrow the truth of diuinity, and the Kings dignity. For you haue tranſlated each of them, as it were, from *Peter*, to the Pope and the Popes ſucceſſour, which you aſſume and proue not. Eccleſiaſticall, whereby by excommunication he may binde Kings, and abſolue ſubiects, not only from ſinnes, but from vowes, lawes and oathes. So by excommunication the Pope ſtealeth away crownes from Kings, and ſoules from ſubiects, while he taketh away authority from the one, and obedience from the other. In both he breaketh Gods will, wherby the ciuill power of the Prince, though he be euill, and the obedience of the ſubiect is ſoundly eſtabliſhed, as I haue fully and at large ſatisfied you in the former Dialogue: and I haue no leſſe infringed the Popes temporall iuriſdiction, where you alleadged it. In the meane while there was no reaſon this inſolent Cardinall ſhould tearme Kings Catholike in the faith, if once they began to bee wicked, vnruly rammes: and Proteſtant Kings and Princes rauenous wolues, himſelfe being a goate and a foxe: he durſt not, I ſay, call them ſo, but that hee thinketh Kings to be very patient. Who if they remembred themſelues to bee Kings, would teach this ſawcy and buſie Cardinall to follow his holy ſtudie, and not to trouble himſelfe with Kings affaires. Neither would they at all ſuffer either the truth of Gods Teſtament to be ſo corrupted by ſuch wicked Impoſtors, or the maieſtie of kingly gouernment to bee ſo defaced. For the diſſolution of gouernment ſpringeth out of the corrup-

Bellarmines ſawcineſſe iuſtly reproued.

tion of Gods Teſtament. Wherefore if they would admit of wholeſome counſail, they would iudge theſe deceitfull Iuglers, who make controuerſies laſt for euer by the pernicious quirkes and trickes, were to bee ſuppreſt by armes, not to be reſuted by arre: for certainely theſe will neuer leaue off to offer diſhonour to God, and wrong to Kings.

§ 153. Then *Saturnine*, you are too hot and earneſt, ſayd he, *Patriott*, againſt that moſt learned Cardinall, and light of our age.

And you muſt leaue off (ſaid he) to praiſe your Cardinall, and prooue the ſupremacie. For your Popiſh writers could neuer yet agree vpon a text, whereon the ſupremacie was plainely grounded.

Then *Saturnine*, what is more plaine and euident, ſaith hee, then that *Peter* is called the head of the Apoſtles, and the rocke whereon Chriſt promiſed he would build his Church? Matth. 16. for although S. *Paul* do call Chriſt the principall and inuiſible head of the Church, which giueth life to the whole bodie of the Church, yet it is euident that there is a miniſteriall and a viſible head appointed by Chriſt, that may outwardly gouerne the whole Church, whereof hee maketh mention, Corinth. 12. *The head cannot ſay to the feete, I haue no neede of you*, which cannot be vnderſtood of Chriſt the principall head. For Chriſt the eternall word of God can ſay to vs, I haue no neede of you, it followeth then, that it is to bee vnderſtood of a miniſteriall head, that is, *Peter*, and *Peters* ſucceſſour, the Biſhop of Rome. And although *Paul* doe affirme Chriſt to bee that one onely cheife foundation of the Church, 1 Cor. 3. 11. yet when he ſaith in another place, that the Church is builded vpon the foundation of the Apoſtles, & therfore vpon the perſon of *Peter*, the Prince of the Apoſtles, as Chriſt did firſt call him the Rocke, and *Eſay* when in the ſpirit of propheſie he ſpake in the perſon of God, Behold I will lay in Sion a ſtone, a tried ſtone, a precious

Epheſ. 1. The Popiſh diuiſion of the head.

Cor. 12.

It followeth not but might haue beene aſweli ſpoken to *Iohn* or *Iames*.

precious corner ſtone, a ſure foundation, as hee vnderſtandeth Chriſt the cheife foundation, whereof the Apoſtle ſpeaketh, Another foundation, 1. Cor. 3. ſo hee did foreſhew *Peter*, whom Chriſt called the rocke, and the Pope that precious & corner ſtone, that ſure foundation, but a ſecond foundation. As was likewiſe propheſied of one head, which the ſonnes of Iuda, and the ſonnes of Iſrael being aſſembled, ſhould appoint to themſelues. Whereby it appeareth that there ought to be one vniuerſall Biſhop of the whole Church, and that Chriſt and his Vicar make one head, one viſible and miniſteriall head, whereon all the Church ſhould depend, for the remedy of ſchiſme: one rocke, one ſecondarie foundation, euen the perſon and chaire of *Peter*, whereon the Church might reſt, for feare of ſlipping and falling.

A text peculiarly proper to Chriſt blaſphemouſly applied to *Peter*. *Bellarm in præfat. de Rom. Pont. cap. 1.*

Saunders of the viſib. Monar. *l. 4. c. 5*

§ 154.

Let vs aske after the fathers, the ſincere interpreters of the Scripture, *Optatus, who thinketh that the word Cephas, as it ſignifieth a head, taken from the Greek word* Κεφαλη, *& therefore calleth Peter the head of the Apoſtles. For the word ſtone in the Syriake ſignifieth head, in the Greeke, each prerogatiue of Peter is deſcribed by that word.* Now that the perſon of *Peter* was both called, and laid the rocke of the Church by Chriſt, *Ierome* is a witneſſe, *who doth plainely affirme, that Peter was he vpon whom the the Lord founded the Church.* And to Damaſus *tom. Epiſt. 2. I am ioyned in communion with your b'eſſednesſe* that is, *to the chaire of Peter, I know that the Church is builded vpon that rocke.* And *Auſtin* when hee maketh mention of the ſeat of *Peter*, ſaith, that *that is the rocke.* And *Cyprian Whoſoeuer doth forſake the chaire of Peter, whereon the Church is builded, doth hee truſt to bee in the Church?* It would bee too long to reckon vp all the fathers, who haue written that the perſon of *Peter* was called, and placed the rocke by Chriſt, whereon hee promiſed not only to build the Church at that time, but would build it after. And therefore I alleadged three, who called it

Ad Marcel. tom. Epiſt. 2.

Auguſt. in Pſal contra. part. Donat.

Cypria. de vnita Eccleſ. Cathol.

not the person of *Peter* only, but called the chaire the rocke, that I might note downe in the Bishop of Rome the perpetuall building of the Church, according to the words of Christ. Now bee packing *Patriott*, and deny if you can this cheife article of the Catholike faith, that the supremacie and principallity of *Peter*, is plainly grounded vpon the Scriptures. Whence a diuers beginning and excellency may bee gathered both of the Ecclesiasticall and secular gouernment: that the Pope, as spirituall Prince, as *Peter* hath deriued his power immediately from Christ, to gouerne his subiects: But secular Princes haue receiued their power mediately to gouerne their subiects, either by the means of election. as the Emperour, and King of Polonia, or of hereditary succession, as the Kings of Spaine, France & England, or of grant and donation, as the free Princes, or of iust warre and conquest, as *Godfrey* heeretofore and other Lords held the holy land. Therefore to the Pope, as to *Peter*, ordained the cheife spirituall Prince immediately from Christ in the Church, as to the head and rocke of the Church, spiritual obedience for conscience sake is to be giuen of all Christians: But to secular Kings ordained mediately by humane titles, onely secular obedience for policies sake, to preserue good order and manners, is to bee performed, obedience to the higher power alway being preserued: which I would haue you know, I speake to that end, that I might call to your remembrance, *Calander*, that whereof you cannot bee ignorant that you doe so sweare fealty to the King, that you abiure not your fealty to the Vicar of Christ. The vse of which article I thought good shortly to set before all Catholikes in respect of their Princes.

§. 155. Then *Patriott*, you haue spoken much in few words, sayd he, *Saturnine*, and almost all, I am sure the cheifest points, which your men doe alleadge out of the Scripture for the supremacy, so that you seeme to haue placed them in the rereward, as your best soulders at the push

puſh of the pike, whom if I ſhall by Gods grace ouerthrow, I truſt I ſhall more eaſily defeat the reſt of your broken and ſcattered forces.

And firſt wee muſt ſhortly ſee, in what ſenſe Chriſt the eternal ſonne of God, is ſaid to be the head, the rock and foundation of the Church, and ſo it ſhall eaſily appeare to *Calander*, what wrong is offred to Chriſt, when theſe are giuen to *Peter*. *God hath put all things vnder the feete of Chriſt*, ſaith the Apoſtle, *and gaue him to bee the head ouer all things of the Church, which is his bodie the fulneſſe of him that falleth all in all.* Therefore Chriſt is the head of the vniuerſall Church, not onely becauſe hee giueth life to all the members thereof, and doth poure into them all the ſenſes and motions of ſpirituall graces: but alſo becauſe he doth rule and gouerne all things ſubiect vnto him with his ſpirit: and thus the Church is the body of Chriſt. There is therefore that reference betweene Chriſt and the Church, as that hee cannot be ſaid to be the head, but in reſpect of this body, nor the Church be a body, but in reſpect of this head. That it is no leſſe abſurd to imagine a Church with two heads, then to imagine Chriſt to haue two bodies. Therefore *Paul* when hee called Chriſt alone the head, he brought all the reſt, both men and Angels into the ranke of members. Of the Angels it appeareth verſ. 21. Of men chap. 4. and euen of thoſe men, whom he purpoſed afterward to ſet ouer the Church militant, whereof hee hath appointed none to bee the head, but hath left them all parts in the body. For when as hee writ of the perpetuall gouernment of the Church, by way of compariſon, and of ſet purpoſe, & had gathered many vnities to preſerue the vnity of the ſpirit, in the bond of peace: *One bodie, one ſpirit, one hope, one Lord, one faith, one baptiſme, one God, and one Father of vs all*; hee omitted one viſible head, when as hee ſhould haue made mention in this place if any where at all. What? ſhall wee thinke that *Paul* was altogether forgetfull of *Peter*,

Chriſt is the head, & how. Ephe. 1. 22. 23.

Chriſt is head alone, all others be but members.

Epheſ. 4.

Among many vnities one viſible head omitted.

Peter, when as to euery of the Apoſtles was giuen grace according to the meaſure of the gift of Chriſt, by whom he aſcended into heauen, there was not one Apoſtle giuen, who ſhould beare rule ouer all the reſt: but many Apoſtles, Prophets, Euangeliſts, Paſtors & Doctors, whom before he called *Biſhops, to the gathering of the Saints, the worke of the miniſtery, and the building vp of the body of Chriſt.* So that *Paul* thought that the gouernment left by Chriſt vpon the earth, was not Monarchicall, by one which *Bellarmine* doth ſo greatly extoll, but Ariſtocraticall by many. And that hee thought was ſufficient to preſerue the vnity of the ſpirit and of faith, to meete with them, who cry out that the Church is ἀκέφαλον, if it bee without a viſible head appointed forſooth for the remedy of ſchiſme. And if *Bellarmine* had liued in thoſe dayes, he would, I thinke, haue put *Paul* in minde not to haue ſlipt ouer *Peter* the head of the vniuerſall Church. But now *Bellarmine* it is not ſafe for the Apoſtle to vſe your councell: And hath left in writing that wee ought all of vs to worſhip and adore Chriſt himſelfe, euer liuing and preſent with his ſpirit and maieſtie, declared to be the onely head of the Church, and in this place called the onely Lord.

The gouernment left by Chriſt not Monarchicall but Ariſtocraticall.

§ 156. But Chriſt, you ſay, is that one head by a principall meane, in that he giueth life to the bodie, but the Pope, by the right of *Peter*, is the miniſteriall head, that hee may gouerne. But to appoint a double head of the Church, by reaſon of the difference of a double duty of the head, one principall that giueth life, another miniſteriall that ruleth, this is not to diuide, but to plucke in ſunder the functions of the head. For to direct both the inward and the outward functions of this whole bodie, it is the cheife and proper duty of that head, as *Paul* teacheth, which giueth life to the bodie.

But you imagine that *Paul* hath ſpoken of the miniſteriall head in another place. When as he ſaid, the head cannot ſay to the feete, I haue no neede of you.

Which

Which cannot be vnderſtood of Chriſt as you ſay: for he is ſuch a head, who may ſay to vs, I haue no neede of you: which that I may grant to be true as Chriſt is the eternall word and perfection it ſelfe (for ſo he hath no neede of men, for he filleth all places, and himſelfe cannot be filled) but as he is the head of the Church, he hath need both of the head and members, that hee may be a head by the nature of relation or reference. For theſe are ſo knit together by that nature, that it can no more be a head without a bodie, than it can be a body without a head: whereby the Church is called the body of Chriſt, and the fulfilling of him that filleth all in all: which is not wrought by the worthineſſe of his humane nature, but by the excellencie of his diuine nature. Of the corruption of that place to the *Corinths*, and of the friuolous and abſurd conſequencies of your argument, you ſhall heare by and by.

In the meane time liſten I pray in what ſenſe Chriſt, whome Peter confeſſeth to be the ſonne of the liuing God, is called the rocke and foundation of the Church, 1 Cor: 3. 11. Matth: 16. Another foundation none can lay, beſides that which is laid already Ieſus Chriſt. Chriſt therefore is that one foundation of the Church, that one rocke, whereon the whole Church ought to be founded. § 157.

Which is to be taken in this ſenſe, that *he is borne for vs, that he died and roſe againe for vs, that he was taken vp into heauen, made of God for vs, wiſdom, iuſtice, ſanctification, redemption, ſatisfaction, purging, and to conclude ſaluation and glory*: as Paul deſcribed him in the firſt chap: not that halfe and part of theſe good things, but that the full accompliſhment and perfection is to be ſought in Chriſt. Neither doth he ſay that Chriſt was giuen to vs for the increaſe and helpe to wiſdome, holineſſe, and redemption, but doth attribute the ſound effect of all to Chriſt alone, in whom he ſaith that we are perfected: in which place firſt hee taught in what How Chriſt a Rocke. Coloſſ: 2.

sense Christ is called the onely foundation, then hee placed the only foundation of the Church, that we may put our whole trust and confidence in Christ and him alone, being founded on him the eternall and immoueable foundation. And it is worth the marking, that *Paul*, *Cephas*, and other the Apostles are called builders, not foundations: who should build the whole Church vpon Christ alone, not the foundation whereon it should be builded. But the Apostle saith that the Church was builded vpon the foundation of the Apostles and Prophets. But the personall foundation is one, whereof is mention in this place; and the doctrinall is another, whereof is mention to the Ephesians: where he vnderstandeth not Peter only, but all the Apostles, as they be Doctors of the Church, are the doctrinall or instructing foundations, as it is in the Apocalypse. where the Apostles are accounted the 12 foundations of the house of God.

Th' Apostles builders not foundations.

§. 158. Let *Saturnine* now come, and himselfe be iudge, whether he can call the person of Peter, the rocke and the foundation of the Church. If he affirme it still, (for I know his wrangling, and neuer-yeelding wit) let him say likewise, that Peter was borne for vs, dyed for vs, rose againe for vs, and ascended into heauen for vs: that Peter was made of God for vs, wisdom, iustice, sanctification, redemption, satisfaction, purging, life & glory, that our faith and confidence is as well vpon Peter, as vpon a foundation, as vpon Christ. For Christ in this sense is both the rocke and foundation of the Church.

Popish blasphemie. Do you not see *Calander* these mens open blasphemie, who haue called Peter, and in him the Pope the second foundation of the Church? to me truly there can be no more deadly plague, than they who make a meere man the rocke of the Church. But they make a holy man, but a man; as *Marie* a blessed woman, but a woman: when as shee is said to breake the Serpents head.

head. as *Peter* a holy man, but a mortall man and a ſinner. And then hardly a man, when *fearing death, he demed life*, as *Gregorie* ſaith: yet they call him the rocke, whom Chriſt afterward called Sathan. Who put ſuch a weake and ſlender foundation of Chriſt his Church? what other thing do they offer to the world, than that which the Atheiſt may ſcoffe at, and the Iewes deteſt? Let them leaue of therefore any more to be madd with the diſgrace and hurt of the Church: and let them confeſſe the only ſonne of God to be the eternall foundation of the eternall Church.

§. 159.

But the names of King, Lord, Biſhop, Paſtor, and the like, giuen to Chriſt, are giuen to Kings and Prieſts. We confeſſe and acknowledge, that ſuch names as expreſſe his miniſterie giuen to Chriſt, may be giuen to Magiſtrates either eccleſiaſticall or ciuill, after a certaine manner: but that thoſe names which do expreſſe the neereſt coniunction of Chriſt and his Church, by the power whereof life and ſaluation is deriued vnto vs, as the names of Head, Rocke, Foundation, that thoſe ſhould be giuen to any mortall man whatſoeuer, in reſpect of the whole Church, that we deny againe and againe.

Certaine names giuen to Chriſt, not to be giuen to men.

But the Fathers call Peter the rocke wherevpon Chriſt hath founded his Church: as *Ierome* and diuers other Fathers affirme. But your Cardinall *Cuſan* hath anſwered before out of *Ierome*, although Peter by the rocke is to be vnderſtood the ſtone of the foundation, yet agreable to him the other Apoſtles were likewiſe the ſtones of the Church, as Apoc: 21. twelue ſtones: therefore ſo many Apoſtles, ſo many foundations; which is ſpoken in reſpect of the Apoſtolicall doctrine, as *Paul* before expounded it.

Cuſan: lib: 2. de concord: eccleſ: c. p. 13.

The reſt rocks as well as Peter.

Other, and that more iuſtly, vpon this rocke I will build my Church, expound it of Chriſt, as Auſtin. *Thou therefore* ſaith he, *art Peter, and vpon this rocke, which thou haſt confeſſed, vpon this rocke which thou haſt acknowledged,*

Auguſt: de verb: Dom: ſecund: Matth: Serm: 13.

Chriſt the only rocke.

ledged, ſaying, Thou art the ſonne of the liuing God, I will build my Church, that is, I will build my Church vpon my ſelfe the ſonne of the liuing God, vpon my ſelfe I will build thee, not my ſelfe vpon thee.

Chryſoſt: ſerm: de Pent: & Homil. 55. in Matth.

And Gregorie; *Chriſt* ſaith he; *doth call himſelfe the rocke.* Other call the faith and confeſſion of Peter the rocke, as Chryſoſtome; *Vpon this rocke,* ſaith hee, *not vpon this Peter, for hee buildeth not his houſe vpon a man, but vpon faith.*

Hilar. de Trin: lib: 2.

And Hilarie; *There is one immoueable foundation, there is one bleſſed rocke of faith, confeſſed by the mouth of Peter, Thou art the ſonne of the liuing God, vpon this rock of confeſſion, is the Church builded; this faith is the foundation of the Church.*

Ambroſ: in Epheſ: cap. 2.

And Ambroſe; *The Lord ſaid to Peter, vpon this rocke I will build my Church, i. vpon this catholike confeſſion of faith.* Faith therefore is the foundation of the Church: for there is nothing ſaid of the fleſh of Peter, but of the faith of Peter: becauſe the gates of hell ſhall not preuaile againſt it.

§. 160.

Out of whoſe moſt weighty witneſſes, that I may reckon no more, I gather this argument not to be excepted againſt.

That (according to Scripture and Fathers) which *Peter* confeſſed, that wherein he beleeued, was, and is the rocke.

But *Peter* confeſſed *Chriſt*, not himſelfe, *Peter* beleeued in *Chriſt*, not in himſelfe.

Therefore according to Scripture and Fathers, not *Peter* but *Chriſt* was and is the rocke.

Beda in cap: 21. Johan:

which argument may be gathered out of venerable *Bede*, who writeth that Chriſt was the rocke, vpon which foundation euen *Peter* himſelfe was to be built.

Pet: de Alliac recommen. ſcrip. pag. 269.

The ground whereof agreable to the Scripture, may be fetcht out of *Peter de Alliaco*, a reuerend Cardinall of Rome, a very eager maintayner of the Popes ſupremacie, who notwithſtanding being ouercome with the light

light of that truth; *By the rocke*, ſaith he, *Peter doth not ſeeme to be vnderſtood but Chriſt. For who can ground the ſtrength of the Church vpon Peters weaknes? whereof aske but the damoſell that kept the dore, and ſhe will anſwer you, that Peter being frighted at her word, as Gregorie ſaith, while he feared death denyed life. Wherefore ſeing Peter did ſtagger, and his Vicar hath no faſt footing, and ſeing Biſhops them-ſelues doe ſo greatly differ about the chiefe Prieſthood of Peter, and Prieſts wrangle about their chiefe Prieſt, who dare preſume to ſay, any man of what ſanctitie or dignitie ſoeuer, whether he be Prieſt, or chiefe Biſhop, whether it be Peter, or Peters Vicar, or any other whoſoeuer but Chriſt himſelfe, to be the foundation of the Chriſtian Church? Chriſt therefore hath founded his Church vpon himſelfe, as a moſt ſure foundation, againſt the ſynagogue of Satan: and vpon thu rocke hath ſurely grounded Peter himſelfe, of whom hee ſpake that former ſentence, vpon this Rocke.* Theſe are the words of *Peter de Alliaco*. You would thinke that *Luther* or *Caluin* were ſpeaking.

§. 161. Blaſphemie ſubſcribed to by the popiſh.

And yet Cardinall Bellarmine was ſo ſaucie, as to apply the prophecie of *Eſay* of the choſen ſtone, pretious corner ſtone, a ſure foundation placed in Sion, to the Pope, ſur reuerence. This hath that baſe ſlaue of Antichriſt deliuered againſt the moſt manifeſt expoſition of Peter, 1 Pet: 2. to whom *Tho: Aquin: Cardinall Caietan, and Maldonat, and Pererius, Ieſuites, and many other popiſh writers ſubſcribe*. That with a few others did *Bellarmine* attempt againſt the Scripture, which the boldnes of many popiſh writers more learned were afraid to attempt. And will you hearken to this fellow *Calander*, in a chiefe article of faith, as he calls it, ſo far diſſenting from his owne ſide? or dare you ſecurely admit of thoſe, whom you ſee as the *Madianites*, mutually wounding them-ſelues in a cauſe of ſuch importance?

Saturnine, who ſeemeth to bee no other thing but very

very *Bellarmine* himſelfe proceedeth from Chriſt to Peter, from Peter to the Pope; from the Pope he falleth to the Popes chaire, and hee proueth that the Church is to be founded vpon that rocke out of teſtimonies, borrowed and framed out of *Ierome*, *Auſtin*, and *Cyprian*.

Cic: de orat:

Papiſts like mad-men.

Cicero makes mention of a certaine mad fellow, who finding a ſmall boate on the ſea-ſhore, purpoſed to build a great ſhip of it. Theſe mens madnes is like, who finding Peters chaire in the Fathers, do dreame that the Church muſt be built vpon the chaire.

Ierome miſalleaged.

Ierome to Damaſus, *I am vnited in communion*, ſaith he, *to your bleſſednes, that is to Peters chaire, I know that vpon that rock the Church is builded, that is vpō the chaire, as you relate it.* But Ierom thus; *I following after none chiefeſt but Chriſt, am vnited to your Bleſſednes &c.* You paſſe by Chriſt in this ſentence, as if he were a man vnknowne, and you curtall *Ieromes* words, wherein hee confeſſeth that he doth follow none chiefly but Chriſt. You make mention of *Peters* chaire; *Vpon that rocke*, ſaith Ierome, *I know that the Church is built.* Why ſhould you not rather referre, That rocke to Chriſt that goeth before, then to Peter that followeth after in the ſentence? chiefly, when *Ierome* doth adde the word, *I know*, that the Church is builded vpon that rocke. Now that Chriſt is that rocke wheron the Church is builded, none at all doubteth: but that Peter is that rocke, many deny. And yet you are ſo mad that you will build the ſhip of the Church, vpon the chaire as it were vpon a ſmall boate?

You haue well *Saturnine* by raſing out the name of Chriſt, ſhauen away the ſentence, as a beard, with *Ieromes* ſharpe raſor.

I ſhall maruaile much if *Auſtin* when he cannot endure that Peter ſhould bee the foundation of the Church, would ſuffer the Pope to be: and if when he did remoue the perſon of Peter from this honor, hee would

would admit Peters chaire.

But when he makes mention of *Peters* ſeat, that, ſaid he, is the rocke. Is it ſo indeed? let vs adde the wordes following *recken vp ſaid he all the Prieſts from the very ſeat of Peter, and in that order of Fathers marke who ſucceeded one another, that is the rocke againſt which the proud gates of hell ſhall not preuaile.*

§. 161. Then *Saturnine*, while you are handling another matter, *Patriot* you doe confirme by *Auſtens* authority another article of the Catholicke faith of the Pope *Peters* ſucceſſour.

But, ſaid he againe, to the confirmation of an article of the Catholicke faith, *Auſtens* authoritie without the teſtimonie of the Scripture cannot be ſufficient, in the iudgement of *Auſten* himſelfe: who ſpeaketh of the matter as he had heard, that the Byſhop of Romes ſeat was the ſeat of *Peter*, and that in that ſeat ſome ſucceeded others: but hee makes it no article of the faith. Wherefore when he ſpeaketh that is the rocke it cannot be referred, either to the ſeat or to the ſucceſſion of Byſhoppes in the ſeat. For therein hee ſhould contradict himſelfe, who makes Chriſt the rocke of the Church, vnleſſe rather he referre it to *Peter*, ſo vnderſtood as I ſaid with the reſt of the Apoſtles, who in reſpect of doctrine, may in ſome ſort be called rockes. But it is not ſaid you will ſay, he is the rocke, but ſhee is the rocke, therfore the reference is not to the perſon in this place, but to the ſeat, i. to the chaire.

Apoſtles rockes in reſpect of doctrine.

As though by the deceit and careleſſeneſſe of writers greater faultes then theſe had not crept into *Auſtens* workes, then ſhe for he. Although what hinders why, ſhee is the rocke, may not aſwell bee referred, to the perſon of *Peter*, as thoſe wordes in the Goſpell (vpon this rocke &c.) are referred to the perſon of *Peter* by the *Rhemiſtes*.

But let that be granted you for a time which you ſhall neuer euict, that *Peters* chaire is ment in that place,

Auſten

Auſten ſaith not that is the rocke whereon the Church is builded, but that is the rocke which the gates of hell ſhall not vanquiſh. So he doth not promiſe that Rome ſhall alwaies withſtand, but doth teſtifie that Rome did then reſiſt the gates of hell, while it kept that faith vncorrupt that *Peter* left vnto them. For if hee ſhould now liue, and make diligent ſearch, hee ſhould not finde Rome in the middeſt of Rome. Our Romaines at this day are no Romaines, they are but the carcaſſes of thoſe Romaines, who receiued their firſt faith from *Paul* and *Peter*, which theſe men haue breathed out as their ſoules.

This Rome not old *Rom.*

§. 162. *Lib. de vnitat. Eccleſ.*

And now let *Cyprian* make anſwer for himſelfe, who affirmeth *that the like power was giuen to all the Apoſtles by Chriſt: and that the reſt of the Apoſtles were the ſame that Peter was, being endowed with the ſame fellowſhippe of honour and power.* Let him make anſwere for himſelfe, how he could lift vp *Peters* chaire aboue the chaires of the reſt, and would not haue it forſaken for iuſt cauſe, which he did oppoſe in an vniuſt.

Contra Stepha. Corruption of Fathers after their death

But *Cyprian* as both *Ierome and Auſten* and other fathers haue iuſt cauſe to complaine, that ſo many baſtardly bookes are brought in the place of thoſe that were right and true. And falſe ſentences deceitfully foyſted in, and true violently caſt out, that now being dead they are conſtrained to ſpeake and holde their peace according to other mens pleaſures not their owne.

Cypr. de vnit. Eccleſ.

Now *Ierome* at your command conceales that, which he vttered before. Now *Cyprian* ſpeaketh that which he neuer meant. *He that forſaketh Peters chaire whereon the Church is built, doth he truſt that he is in the Church?*

How *Peter* the firſt ſtone in order not in power.

Cyprian writ thus a little before; *Chriſt doth build his Church vpon Peter alone*, meaning that *Peter* was the firſt ſtone that was placed vpon Chriſt the foundation, vpon whom the reſt in their order were to bee builded. Firſt therefore in order not in power: therefore he ſaid that

that equall authoritie was giuen by Christ to all the Apostles, but that it tooke the beginning from vnitie, that the Church may be shewed to be one. The foundation therefore of the building in *Cyprian* is nothing else, but a beginning. The rest of the Apostles were this which Peter was, being endowed with the fellowshippe of honour and power, but the beginning from one. This therefore is proper to the person of Peter, that he be the first stone set vpon the foundation, vpon which &c. How is it then deriued to Peters chaire, whereon the Church was to be builded? Let Peter bee changed into chaire, and the masculine gender into the feminine. Do you thinke that that Father had so weak and childish a memorie, that within the compasse of nine lines he would so apparantly contradict himselfe? that he would remoue the person of Peter out of his place, and place Peters chaire in the roome? to displace the Predecessour out of the ranke to place the successours? To cast out the first stone in the building, out of his order, to place those that followed? hee would neuer haue done it, he was neuer so madde. It was not therefore *Cyprians* ill memorie, but the falshood of certaine scribes, who brought that new clause, of a quite other nature into *Cyprians* text.

§ 163. One copie of *Cyprian* alleged against many.

Many popish correctors in this age, and those very learned, and many famous *Printers* haue taken great paines in setting forth and printing of *Cyprian*, they sought for all the antientest and sincerest manuscripts out of the best libraries of all Christendome, they could possibly get, they did very diligently compare them betweene themselues, and all of them agreed in this, that that clause could not be found in any of their written copies. *Pamelius* a Canon of *Bryges* onely excepted, who being an obscure man, and of small reckoning said hee found that clause lately written in an old coppy belonging to the Abby of *Cambray*, and brought it into the *Anwerp* editions printed by *Stelsius*:

when that notwithstanding he confesseth he had eight other written coppies in his handes fetcht out of diuers libraries, in all which he saith this clause could not be found, but only in the copie of Cambray. Now let vs giue credit if wee can, that one written coppy of the Abby of Cambray was vncorrupt, and that all the rest were corrupted. Let vs preferre one blinde copie, before so many excellent copies both printed and written. And let vs preferre one *Pamelius* Cannon of *Briges*, before so many notable Romane writers, *Rembertus*, *Cauchius*, *Coster*, *Erasmus*, *Grauius*, *Mauntius*, *Morelius*. Shall we think one to be of more credit then all the rest? Which we must needes doe, before wee must admit of such a bastardly and new deuised clause. Let *Saturnine* packe vp and be goue, let him brag, that Peters chaire is the rocke of the Catholicke Church. And let mee as my manner is a little consider the consequencies of this peeterly argument.

Peter confessed Christ the sonne of the liuing God to bee the rocke and foundation of the Church, against whom the gates of hell shall not preuaile.

Therefore Peter is the rock and foundation of the Church against whom they haue preuailed.

Or thus.

Peter in respect of doctrine is the foundation, as the rest of the Apostles.

Therefore in respect of his person.

Or thus,

Peter the first stone in order set in the foundation is the rocke.

Therefore the Pope Peters *successour, as it is presumed, is the rocke.*

The person of Peter.

Therefore the chaire of Peter.

He is more dull then a stone that gathereth so.

In one word *Peter* in this place holdeth the *primacie of degree only and order.*

Therefore

Therefore it giueth the Pope of Rome the ſupremacie of iuriſdiction and power.

Is not this making of the ſupremacie out of the rock, like the making of a roape of ſand? how fooliſhly are theſe argued? but that one thing how blaſphemouſly of *Bellarmine*? who applieth the prophecie of *Eſay* of Chriſt the choſen ſtone, pretious, cheife corner ſtone a ſure foundation, to his Maſter the Pope. Chriſt is the cheife foundation, the Pope forſooth is a ſecond. This argument is not fetcht from *diſparates*, as *Tortus* plaies vpon vs, but from immediate contraries; for heauen is no farther diſtant from hell, then Chriſt from the Pope, that is from Antichriſt.

But my good Lordes the Popes doe alwaies lurke vnder Peters cloake, as the *Dominicans* are ſaid to lurke vnder our *Ladies frocke*.

Wittily ſaid *Eraſmus* as many things, *What is charity, it is a Monkes cloake ſaid he, for it couers the multitude of ſinnes.*

In like manner I may call Peters vertue the Byſhops cloake; for it couereth many a wicked man. They do willingly ſnatch at that ſpeech of *Optatus*, who thinking the name *Cephas* in Siriacke a ſtone, to ſignifie in greeke a head, is ſet vpon Peter by the Greeke word κεφαλη as *Bellarmine* obſerues, and therefore calleth Peter the head of the Apoſtles. Which learned *Valla* doth wonder could euer come into any mans minde: and Cardinall *Caietane* a notable writer among the Papiſts, refutes it out of the Goſpell. For hee alleageth out of the Euangeliſt to meete with this error, that the word *Cephas* is interpreted to be Peter, not a head. And *Ferus* doth flatly ſay that *that interpretation of this word is very fooliſh and ridiculous*. The diriuation of this name is not ſo ridiculous as the proofe of that, which out of that place of *Paul* (*the head cannot ſay to the feete I haue no neede of you*) *Bellarmine* being falſly collected, doth violently vrge againſt the ſcope and minde of the Apoſtle.

Bellarm lib. 1. de Rom. Pont. cap. 17. Vall. decla. de dona. Conſtant.

Comment. in Ioh. cap. 1.

Ferus in hunc i c.

Papiſts againſt Papiſts.

§ 165. Bellarmine miſtaketh S. *Paul.*

who taketh the head by a metaphor for any excellent part which is endewed with great graces: the eyes, the eares, the hands, the feete for inferiour partes, which are furniſhed with meaner gifts, as *Chryſoſtome* expoundes, ſaying they did excell in gifts ſome greater ſome leſſe, cheifly in the knowledge of tongues. They which receiued the greater gifts, did contemne them who had receiued leſſer giftes, and theſe againe greiued at it, and enuied their betters. This difference in the myſticall body, he went about to compound, by the example of agreement of the parts in the naturall body, where the head doth not ſay to the feete I haue no need of you &c. But all the members haue mutuall neede one of another. Out of this metaphore *Bellarmine* dreames that the viſible and miniſteriall head of the whole Church is appointed.

Chryſoſt. hom. vigeſ. nona: in 1. Cor. Corinth 12. expounded.

Now marke the fooliſh conſequences neceſſarily depending vpon this interpretation.

If one miniſteriall head of the whole Church, bee taken out of this place, therefore becauſe *Paul* maketh mention of eyes, eares, handes, feete, whereof there are two members, it is requiſite that there bee two in the Church, that muſt haue two eyes, 2. that muſt haue two eares, 2. that may be reſembled to two feete, then it will be a very beautifull Church that doth conſiſt of nine members only.

§. 166.

But how doe they vrge the likeneſſe of the head and the feete, I would faine know whom they vnderſtand to be the feete of the Church? Some take them to bee Kings, as Cardinall *Poole*, ſome for learned men as *Turrians*, moſt of all the Ieſuits of his owne order: Kinges who with their gouernment may ſuſtaine this putrified head, Ieſuites who may doe the like with their wittes, and may carrie it ouer among the Indies, to *domineer* in the new found world. To the which feete the Pope cannot truely ſay, I haue no neede of you: and therefore he giueth greater credit to the Ieſuites, then to thoſe

Inquirie after the inferiour members.

idle

idle paunches the Monkes, who in their howerly praiers ſpend their whole time in mumbling on their beads. That that alſo may agree with the argument of your head, which *Paul* hath in the ſame place, that the greateſt honor is put vpon the diſhoneſteſt members, hence it may be other orders will conclude, that the Ieſuites are more diſhoneſt then all the reſt of the Monkes.

But I demand why there ſhould not be many miniſteriall heades when there be many miniſteriall feete? where be the two eyes, wherby this metaphoricall head without braines may prye into the ſecrets of Kinges? where be the two eares, whereby they may liſten after all reports? where be the two hands whereby they may rake and gather in all mens monies? if you anſwere that two are not neceſſarie for the head, when the head hath many more, we confeſſe that it is better for your head to encreaſe his treaſure, then to make good the argument. For a duality of theſe members are more neceſſarie to make the vnitie of the head, that a fit proportion may be reſerued.

§ 167.

To make the Pope head is blaſphemie.

But this ſo honorable a title, the head of the Church, the head of faith, being proper to Chriſt, who liueth and raigneth in the heauens, ſo that hee bee preſent in earth with his Church, with his maieſtie and ſpirit, yea that hee is within his Church to giue life and gouerne the ſame with his word, to haue this communicable with a mortall man and a ſinner cannot bee done without blaſphemous contumelie. Some thinges in *Bellarmine* are blaſphemous, ſome are friuolous, theſe are both blaſphemous and friuolous, as this argument drawne from a metaphoricall head, whereon the ſupremacy the cheifeſt foundation of their catholike religion doth depend. And here ſee I pray you what diſcreet men may ſuſpect, who think the *Cardinal* to be learned, they yeld ſo much to his wit, that rather then they will thinke him to be a fooliſh diſputer, they take him as it ſeemes to be a ſecret betrayer of the cauſe. He defends his head with

ſo withered forces and ridiculous arguments, that without any reſiſtance of the Aduerſarie, hee will fall to the ground by his owne weakneſſe. That which the Oratour ſaid to *Mar. Callidius*, negligently and coldly defending the cauſe of his owne head and life, *Thou Mar. Callidius, vnleſſe thou diſſembleſt, thou wouldſt not thus plead?* This may more rightly bee ſpoken to this worthy patron of his head, *Thou Bellarmine, if thou thoughtſt as thou ſpeakeſt, wouldſt thou handle a caſe of ſuch importance ſo lazily, ſo looſely?*

Cicer. in Bruto.

For whereas out of the premiſſes, *Saturnine*, you gather a different beginning with *Bellarmine* of Eccleſiaſticall and ſecular gouernment, and from the diuers beginning of each power, do draw a diuers nature of obedience due to each power; and doe propound the twofold vſe of this article to bee conſidered of all Catholikes: becauſe all this diſcourſe doth ſo neerely touch the Kings crown & dignity, I leaue it to be diſcuſſed by *Regius* our Counſeller; wherefore *Calander*, you are to entreat him, that he would tell vs what he thinks in this matter, and eaſe me of the labor of farther diſputing.

§ 168. Then *Calander*, truely, ſaid hee, when I diligently marke all the parts of your anſwer, I perceiue little or nothing making for this our vniuerſall Eccleſiaſticall Prince to be in the text. For if Chriſt gaue the key not a ſcepter, as well to all the Apoſtles and Miniſters, as to *Peter*, and gaue a Biſhops ſtaffe, not a ſword; and ordained *Peter* not to bee the head, but a member: and not the foundation of the building, but a worke man; as not onely many ancient, but Popiſh interpreters of the Scripture doe teach with one conſent; where I pray you ſhall I finde grounded plainely vpon the text, that vniuerſall Church gouernment, as they call it? vnleſſe peraduenture we may call *Peter* the Prince of the Apoſtles, as we call *Homer* the Prince of Poets, *Demoſthenes* the Prince of Oratours, and *Plato* the Prince of Philoſophers. Wherefore my good friend *Charles*, I entreat thee,

thee, that as *Patriott* hath layd open the truth of God obſcured by diuers ſophiſmes: ſo you would free the dignity of Princes, being defaced by Popiſh vſurpation, as it becommeth one that is of counſell with the King, which I euer held more deere to mee then my life, euen then when I was moſt nouſled vp in popery.

Then *Regius*, All power, ſaid he, is from God, & it is

§ 169. The diuiſion of power.

Either { Ordained, And that two fold: { Eccleſiaſticall. / Secular. }
Tolerated,

The Eccleſiaſticall, {
1. If you reſpect Chriſt, it is Monarchicall or gouerned by one: for all power is giuen to him alone by the father, both in heauen and earth.
2. If you reſpect men, is is Ariſtocraticall or gouerned by many, and thoſe the cheifeſt, as *Patriott* confirmed out of *Paul*.
}

Therefore this your ſpirituall Prince, *Saturnine*, choſen a Monarch by himſelfe, a King at his owne pleaſure, a ſuppoſed Vicar of Chriſt, an vniuerſall Biſhop, ordained not by Chriſt the maintainer of Kings, but by *Phocas* the murtherer of kings, at that very time when as *Mahomet* that falſe Prophet his brother came into the world; ſucceſſor not of *Peter*, but of *Romulus*, what power hee hath immediately to rule ouer Kings, when *Peter* himſelfe had none at all, I vnderſtand that it is but tolerated. As the Dragon hath, from whom the two horned beaſt tooke all his power, as *Iohn* teſtifieth in the Apocalyps. Therefore this power is not ordained but tolerated, not for the comfort of the world, but for the plague, not an holy ordinance, but to bee a ſcourge for the Saints. But there is a certaine ſpirituall power immediately from God. True: but that which promotes

promotes the Kingdome of light: not that which promotes the Kingdome of darkneſſe, which is immediately from the Diuell, ſuch as the wofull experience of many ages hath proued you Popiſh power to be. Therfore to your ſpirituall Prince, holding the ſeate of the Dragon, ſpirituall obedience is no more due to him then to the Dragon.

§. 170. But ſecular power, whether it conſiſt in many, in few, or in one, although it be in *Nero*, yet it is immediately ordained of God, as *Paul* hath taught, and to that purpoſe is called by him the ordinance of God. But that, will ſome ſay, may be ſayd of the ſecular tyrannicall power, as of *Tyberius* and *Nero*, which may be ſaid of the Popiſh tyrannicall power, as of *Gregorie* the 7. or *Paul* the 5. true in reſpect of the abuſe. But the ordination of the ſecular power is of God, the abuſe of the Diuell. Therefore *Pilates* power which condemned Chriſt, is not ſayd to bee tolerated from aboue, but giuen from aboue. It was therefore a wicked power, not a vſurped power, as *Auſtin* thought: wicked in reſpect of tyranny, not vſurped in reſpect of the ordination: but the power of this Prelate, I may ſay this *Pilate*, as *Bernard* ſpake, it is not onely wicked but vſurped. I conclude therfore out of the Apoſtles principle, for the ſecular power againſt *Bellarmine*.

Secular power from God.

All power ordained, is immediately from God: by the witneſſe of *Paul*.

All ſecular power, whether it bee by the people, by the Princes, or by the King, is a power ordained. For reaſon, which is a glimmering of the diuine light doth ſuggeſt, that all ſocieties muſt be ſubiect to one of theſe, whether it bee ſimple or mixt, for the good of common ſafety.

Therefore all ſecular power is immediatly from God.

§. 171. But the title of the power is not diuine but humane, therefore the ſecular Prince hath mediately power and gouern-

gouernment, to rule ouer theſe or thoſe ſubiects, either election comming betweene, as the Emperour: or ſucceſſion, as the Kings of France, Spaine and England: or grant, as the free Princes, (as the Popes in their own Dominion, for ſo he might haue ſayd) or by iuſt war, as *Godfrey* heretofore &c. Very ignorantly. He doth not diſtinguiſh between the title of the power and the power it ſelfe. The title is the condition, without the which the power is not obtained to this or that King, ouer thoſe or theſe ſubiects. The power is that authority and iuriſdiction which God doth giue immediately to a Prince, as *Paul* teacheth. The Cardinall therfore vnieſuited, as I may ſo ſay, did abuſe that moſt renowned French King, *If any man* (ſaid he) *ſhould demand of the moſt Chriſtian King, by what right hee holdeth France, or maketh Lawes, hee ſhall not anſwer by the Law of God, but by the title of hereditarie ſucceſſion.* Yea truely, the noble King might haue anſwered otherwiſe, according to that wit wherewith hee was endued: being demanded why he bare rule ouer his ſubiects, or made lawes: *That hee did it not by the right of hereditarie ſucceſſion, but by the ordinance of that power which hee receiued immediately from God.* Inheritance doth not giue that power, but it is a property neceſſarie in that man, to whom God doth immediately giue that power. That ſubiects may giue reuerence to their Kings, not for blouds ſake, but for Gods ſake. Goe to, and what if one ſhould demand of *Paul* the fift, by what right hee holdeth his Popedome, he will anſwer as he is taught, not by the title of mans election: but by the Law, forſooth, of God. Therfore the Popes power is by Gods Law, as it ſeemeth, although his election bee by the Cardinals. Why then may not the Kings power be by the Law of God, thogh his ſucceſſion be from his anceſtours? for whoſe condition ſeemes to be like, why ſhould their iuriſdiction be diſlike? The Cardinall therefore deales very vniuſtly, who denieth that to the King, which he granteth to the Pope.

Bellarmine in his anſwer to a booke entituled, an anſwer of a Doctor of Diuinity, to an Epiſtle written to him by a reuerend freind of the monition of the cenſures from the Pope, denounced againſt the Venetians.

§ 172. The cruell dealing of the Ieſuites with the French King.

But the malapert Cardinall did trie the patience of the moſt Chriſtian King, as another of his order a bloody nouiſt, ſtrucke out his tooth, when he meant to cut his throat. But now the Ieſuites doe bleſſe the King, but the King as oft as he cheweth his meate, its maruell he doe not curſe the Ieſuites: who while the controuerſie depended about the expulſion of the Ieſuites, receiued a wound from *Iohn Chaſtle*, and the bloud iſſued out of his mouth, ſpake pleaſantly, as his vſe was, *Now at the laſt the Ieſuites being conuicted by my mouth muſt bee caſt out.* That his friends may greene that they were brought backe againe by that mouth, as innocent and cleered, who were the authours of ſo cruell a murther: whoſe ſcholler did thruſt that valiant King to the heart.

Tom. 11. After the ſame manner, *Baronius*, that teſtie olde man, did entertaine the Catholike King *Philip* the ſecond, the Champion of their Church, for with-holding Sicilie and Naples from the Church. Whom will they ſpare if they ſpare not the Spaniard? What may the *Defender of the Faith* expect of theſe fellowes, who doe thus entertaine the Chriſtian and Catholike Kings?

Bellarmines lewde dealing with all Princes.

But although there be no truth, yet there is ſome equitie in *Bellarmine*. Hee ſpareth no Princes, not thoſe of his owne ſide. Hee holdeth that thoſe who bee Catholike in faith, if they beginne to be wicked, are to be driuen by the cheife Paſtour from the flocke, and depriued of their kingdome as well as heretickes. Thoſe as giddie headed rammes that they hurt not with their hornes, theſe as rauenous wolues that they deuoure not the flocke. So ſcornfully doth this Braggadochian Cardinall terme the Excellencies and Maieſties of the Chriſtian world.

The world doth not maruel that Preiſts be ſo ſawcy, but it wonders that Kings bee ſo patient, that they will ſuffer Princely crownes to be tumbled vp and down by them as foot-bals: and the prerogatiues of kingdomes to be ſo weakned & diminiſhed by ſchoole diſtinctions.

For

For this Cardinall, like a bad archer, doth ſtrike his confederate, next neighbour-kings, while he doth directly leuell and aime, but in vaine, againſt *Iames* the King of Great Britaine, whom God ſtill defend from his treacherie. But to the argument. Hee denieth all ſecular Princes to haue any power immediately giuen from God, to rule ouer ſubiects.

§ 173. But it is well that hee doth affirme euen in the ſame chapter, in as manie words, that ſecular Princes haue power immediately from God, to rule their ſubiects, as they are ſuperiors, and he alleageth a good reaſon, *becauſe the commandement of obedience is immediately from God*, and this is true. For he cannot bee ſuperiour and aboue other if he doe not rule, neither can he be a ſubiect that is not bound to obey. And yet againe in the end. *If ſecular Princes* (ſaith he) *haue no power immediately from God ouer the Laity, much leſſe ouer the Cleargie: therefore ouer none.* Which hee granted before. Is it ſo indeede, will ſome ſay? yea truely, looke vpon the place, you ſhall ſee *Bellarmine* affirming and denying the ſame *predicate* of the ſame *ſubiect*, and that in reſpect of the ſame, and that in one and the ſame chapter. Let this great Logician be packing, who ſends his aduerſaries to turne ouer *Ariſtotles* Analytickes: and after he hath read them himſelfe, let him teach vs how two contradictions may be true at once.

Hee is both vnconſtant & vnlearned.

Secular Princes haue no power immediately from Chriſt to beare rule ouer ſubiects. And

Secular Princes haue power immediatly from Chriſt to rule ouer ſubiects. Hee ſpeaketh in both places, not of the title but of the power. A manifeſt contradiction.

A manifeſt contradiction

But how may Proteus faſt be held,
Who changeth ſhape at euerie turne,

But the feeble old man doth often faile in memory, and contradict himſelfe, as Father *Paulus*, and *Fulgentius*, and *Marſilius*, and *Chicheſter*, haue taken the

man tardy, and held him to it ſhrewdly.

As the mans great wit appeares in *Tortus*, all whoſe diſputation doth hang vpon the begging the thing in queſtion.

§. 174.

For that he may proue that the Kings oath doth require not only ciuill obedience of Papiſts, but deniall of the catholike faith, he taketh the thing in controuerſie for granted, to wit, *that it is agreed among all Catholikes, that the chiefe Biſhop may rightly depoſe hereticall Kings, and free their ſubiects from obedience.* And hee affirmeth, that this is the catholike doctrine, but proues it not, which ought ſoundly to haue been proued, if he would diſproue the oath.

Bellarmine continually beggeth the queſtion.

He addeth further, that when the Kings of the earth, haue admittance into the Church, with this condition that they ſubmit their ſcepters to Chriſt, &c. if they refuſe it, it is lawfull for him, who hath the rule ouer all the Church vpon earth in Chriſt his ſteed, to remoue them from the communion of the faithfull, and to forbid their ſubiects to obey them.

How falſly the Biſhop of Chicheſter teacheth, now we obſerue the mans wit, we are very ſorry that *Bellarmine* doth openly begge, and that one thing twiſe, which is in the very queſtion. For it is in queſtion among vs, whether the Pope haue the power to depoſe the Prince, and to free his ſubiects from their obedience.

Here *Bellarmine*, as if like *Apollo Pythius* he gaue his Oracle from his three-footed ſtoole, pronounceth malapertly enough, that hee, who is Chriſt his Vicegerent in gouerning the Church, hath that power. For he ſaith, that *he hath power to excommunicate, therefore to depoſe.* He proueth that excommunication is an inward thing faſtned vpon the ſupremacie, when hee ſhould proue, that this depoſing is an inward thing belonging to excommunication: otherwiſe hee diſputeth not to the point. So the ſtate of the controuerſie being either

turned

turned aſide, or altogether vnknowne, he goeth from the point, and fighteth with vs after the manner of the *Andabata*, who fought blind-fold.

§. 175.

And becauſe the power to depoſe Princes by excõmunication is denied the *Pope*, therfore he ſaith, the power of excommunicating is wholy denyed. It followeth not, it is a fallacie from that which is in ſome ſort, to that which is ſimply and abſolutely. And when he had affirmed, and repeated it againe and againe, till a man might loath it, that Chriſts Vicar had ſo great power, he vſed no arguments or proofes to that purpoſe: he deſireth to be credited vpon his bare word without reaſon, as if he were a *Pope*, who is not bound to bring arguments to refute the oath; *for then* ſaith he, *he might be thought an vndiſcreete Prince, if he thought he might not forbid a wicked action, except he added reaſons to his inhibition, and write a large treatiſe after the faſhion of the Philoſophers to that end.* They do very cunningly, as they ſeeme, excuſe that vnreaſonable creature: who ſets downe the articles of the catholike faith, as the Mathematikes do their principles. You muſt not therefore, ô yee Kings, in a matter of ſuch importance as concerns your right, ſo neerely looke for any reaſons from *Robert Bellarmine*, more than you expect from *Paul* the 5. He ſpeaketh as a *Prince*, not as a *Philoſopher*. He ſetteth out not arguments but edicts. He diſputes not, but determines in the *Popes* cauſe againſt the King, and that againſt the opinion of infinite Papiſts both better learned and honeſter men than himſelfe, as appeareth in the anſwer of the Biſhop of Chicheſter. So that *Bellarmine* ſeemeth to many wiſe-men, to haue attayned an opinion of learning, rather than learning it ſelfe. For in that whole diſputation the begging ſophiſme of the thing in queſtion, is the foundation of all *Bellarmines* anſwer: ſo heauy headed and dull he ſeemes in Logick: and ſo vnskilfull in Grammar, as appeareth in that part, wherein *Saturnine* diſputeth of the ſpirituall and temporall

Bellarmine & the Pope need not alledge reaſõs of their actions

The ground of *Bellarmines* argument is the begging of the queſtiõ

Bellarmine the great learned man ſpeakes falſe Latin.

§. 176.

porall obedience, and alleageth *Bellarmines* owne words out of Tortus, *Iuretur fidelitas, Let fealtie* ſaith he, *be ſworne to the King*, but ſo, *ne abiuretur fidelitas, that faith be not forſworne to Chriſt his Vicar.*

He ſpeaketh falſe Latin in diſgrace of all Grammarians. But that farre worſe that hee thinketh ſo baſely to the contempt of Kings and Emperors. For we doe not ſo much blame his grammar, as his diuinitie. And we obſerue this by the way, he doth obiect incongruitie of ſpeech to others, when he himſelfe is faultie in manifeſt barbariſme: and calls other mens ſtiles dyrty, when his owne is caſt ouer with hell duſt. That which *Robert Bellarmines* mouth doth clearely ſhew, the ſame doth *Robert Saturnine*: who when hee had abaſed the power of ſecular Princes, to aduance forſooth the power of that one ſpirituall Prince; hath alſo ſo tyed the ſpirituall obedience of Chriſtians to the will of one Biſhop, that by the pretence therof, he may take from Princes at his pleaſure, the ciuill obedience of ſubiects.

God the obiect of ſpirituall obedience.

But as he erred in the originall of either power, ſo he erreth in the obiect and end of either obedience.

We make the true obiect of ſpirituall obedience to be God himſelfe, the end Gods word: hee makes a contrary obiect, the Pope himſelfe, and the end the Popes will.

We make the true obiect of ciuill obedience, Gods ordination of the ciuill Prince; the end the ſpirituall obedience toward God: therefore *Paul* ſaith, we muſt obey him for conſcience ſake, not for the buſines ſake that is enioyned by the Prince, but for the authorities ſake that is ordeyned by God.

Hee placeth the Biſhop in Gods place, enioyning ſpirituall obedience to vs, for very conſcience of thoſe things that are enioyned, and hee maketh ciuill obedience terminable at pleaſure, by the obſeruation of good order and manners. So that ſubiects obey the ciuill Magiſtrate, not for conſcience ſake, as *Paul* ſpeaketh,

keth, but for policies ſake, as *Bellarmine* ſpeaketh; and that Clergy men obey not for neceſſarie ſubiection, but at voluntarie diſcretion, and are held in, not by force of law, but by force of reaſon, as hee ſaith. So to vs the obſeruing the ſpirituall dutie is the direction, and limitation of the ciuill, to him the bond of the ſpirituall obedience, is the diſioynting and looſing of the ciuill. Is not *Bellarmines* deceit euident enough, who vnder the pretence of ſpirituall obedience, hath taken the ciuill cleane away? So he playeth the iugler, to deceiue the Papiſts ſight, and that with a twofold tricke: One whereby he perſwadeth, that for the ſhew of ciuill obedience they thinke the ſpirituall may bee abiured by them; the other, whereby vnder the ſhew of ſpirituall obedience, he cleane taketh away the ciuill.

Clergie exempted from obedience.

Ciuill obedience taken away.

Hence ariſeth thoſe new and ſtrange interpretations of *Bellarmine* in the ſchoole of Diuinitie; *Let not obedience be ſhewed to man, contrary to the obedience of God, that is, let not obedience be ſhewed to the King contrary to the obedience of the Biſhop. And we muſt rather obey God than men: that is, we muſt rather obey the Pope, than Kings.* I appeale to your owne conſciences ye Papiſts, whether you thinke this to be the Apoſties commentarie, that in reſpect of ſpirituall obedience, which conſiſteth in faith, deuotion, loue and feare of God, a ſinfull mortall man ſhould be aduauced into the ſeat of God? What if the *Pope* command, which God forbiddeth, that wee take from Cæſar the things that are Cæſars, by Gods owne gift, his ſword, ſcepter, crowne, ſubiects and life, is not this vnder the ſhew of ſpirituall obedience to forbid ciuill obedience? And to command, that obedience be giuen to the *Pope* commanding vniuſt things, againſt Gods obedience, who hath enioyned your ſubiection to the King. This ought not to appeare ſpirituall obedience to you, but ſpirituall couſenage, whereby vnder the cloake of ſpirituall obedience, which the *Pope* hath gotten by the gift of men, he

§ 177. Bellarmines new and ſtrange interpretations.

Rom: 13.

he looſe the bond of ciuill dutie, which is due to the King by the gift of God.

§. 178. A caueat for Kings.

I beſeech you, ô yee Chriſtian Kings and Princes, whether you thinke it be for your good, that ſuch poſitions as theſe be ſetled into your ſubiects mindes? That ſuch a catechiſme as this not only lye cloſe hidden in books, but be openly taught in your Vniuerſities & Churches? There be none ſo dangerous trecheries to Princes, as thoſe which are hid vnder the cloake of duty, and coloured with the name of catholike religion. Vnder the pretence whereof *Bellarmine* hath cheriſhed rebellion in the ſubiects of the Venetian commonweale, which profeſſeth Popery, as hee hath done at this time in the ſubiects belonging to the moſt excellent King of Great Britaine.

A Troiane or a Tirian to him are all alike.

Beware ô yee Kings, leſt the miſchiefe intended to one fall vpon all the reſt. *Saturnine* is an ill egge of an euill bird, as in the proofe of the article of ſupremacie, he is a corrupter of Gods will, ſo in the practiſe of it, he is an enemy of princely gouernment. And as you had him ere while a manifeſt forger, ſo now you haue him an open traytor.

§. 179.

Here *Calander* both your diſcourſes ſaid he, the one againſt the *Pope*, the other for the *King*, giue me iuſt occaſion of two doubts: one, how the ſpirituall and ciuill obedience is diſtinguiſhed in the word of God: the other, whether the former Councells did caſt of this ſpirituall power which the *Pope* doth generally vſurpe. Which two points being briefely and plainly diſcuſt, will cleare the whole controuerſie, and ſatisfie any man that is not contentious.

Then *Patriott*; You do wiſely, *Calander*, ſaith he, to call euery thing to her beginning, *for euery thing as it is firſt, ſo it is true:* and that which is right, ſets out both falſhood and it ſelfe.

Firſt therefore I anſwer about the diſtinction of the double

double power, the Spirituall and Ciuill, both which Chriſt ordayned. I call that Spirituall which concernes the ſoules, and that Ciuill which rules the bodies. That, Chriſt committed to his Miniſter; this, to his Magiſtrate: ſomtime to more, ſomtime to few, often to one. That is called Epiſcopall gouernment, this Princely: or, that is ſpirituall, this ciuill. Each as I ſaid is of God. The Holy Ghoſt hath appointed Biſhops to rule the Church of God, Act: 20. and Wiſdome ſaith, *By me Kings doe raigne*, and Law-makers appoint iuſt things. Therefore Kings doe rule by God, as Biſhops do feede. Gouernment belongs to them, Miniſterie to theſe. But theſe you will ſay haue Gouernment alſo. I confeſſe it. But theſe haue an inward gouernment ouer mens ſoules, they haue an outward ouer mens bodies. Biſhops haue the key of the word and ſacraments to be exerciſed not in the name of the King, but in the name of Chriſt: nor the key only of knowledge, but of diſcipline, and that not after their owne pleaſure, but after Gods will. Kings haue the ſword, to be drawne in defence of godlines and iuſtice, whereby they command thoſe things that be true and good, forbid ſuch as be falſe and euill, and puniſh the wicked of what calling ſoeuer, and defend the righteous. The weapons of Biſhops are ſpirituall, of Kings corporall. Therefore Biſhops ought to teach, to admoniſh, to reproue, to depriue of the ſeales of grace, and to driue from the communion of the faithfull, thoſe that grieuouſly and publikely offend, till they repent: Kings ought to reſtreyne them according to the qualitie of the offence, either of libertie, or goods, with loſſe of limmes, or of life it ſelfe. Therefore the gouernment of Biſhops is by perſwaſion, of Kings by compulſion: of a Biſhop directing, of a King conſtreyning. A King rules men againſt their will, a Biſhop with their wills. Hee doth gouerne by feare, this bringeth to libertie. He reſerueth the bodies for death, this keepeth the ſoules for life.

Chryſoſt: de verbu Eſai: Vidi Dominum: 4.

Power diſtinguiſhed.

To whom it is committed and how performed.

Bernard: de conſid: ad Eug:

Matth: 16.

The difference of gouernment between Princes and Biſhops.

Rom: 13.

Chryſoſt: ex Paul. ibid.

Chryſoſt: ibid.

Ferom. ad Helio: in Epitap: Nepotiani.

Either of them doth puniſh not only theeues, murtherers, adulterers, periured men, traytors, but alſo blaſphemers, Idolators, Heretickes, Schiſmatickes, whether they be of the Laity or Clergie, but he with the corporall ſword, the byſhoppe with the ſpirituall. Either of them haue equally a care of holineſſe and honeſty, the one that he may teach by precepts, the other that hee may ordaine by lawes. Either of them is practiſed about holy things but not vpon holy things. For they are not ſubiect either to the wil of the Paſtor, or gouernment of the King. The King is conuerſant about holy and diuine things, not in the adminiſtration and execution thereof, as *Vzias* but in appointing and ordering them as *Ezechias*. A byſhoppe is conuerſant about holy things in the doing and executing of them to preach the word, to Miniſter the ſacraments, and vſe the keies: Good lawes are made to ſettle truth by the counſell and faithfulneſſe of the Byſhoppe, and by the power and authoritie of the King.

§. 180. There are ſome who fooliſhly compare theſe two together, there are other who doe wickedly mingle them together, ſo that one doth deſtroy the other, which God hath moſt wiſely ioyned together, that one ſhould helpe the other. Now this ſpirituall power if you reſpect Chriſt, is monarchicall, vnder him alone; if men, it is ariſtocraticall vnder many: as wee ſhewed out of *Paul*. Ephes. 4. The ciuill is of three ſorts.

Either belonging to the { People. / Princes, or cheife. / King.

Which laſt when wee ſet foorth wee diſgrace not the reſt.

The duty of a Byſhoppe. It cannot be denied but that the byſhoppe in his ſpirituall perfection and comfort, doth excell the King; for God doth not appoint the King but the byſhoppe to bee the ſeedſman of his word, the Meſſenger of his grace, the diſpoſer of the myſteries of his kingdome.

But

But in the outward authoritie and power of compelling, the King doth excell the byſhoppe, while hee commandes that which God alloweth. Neither do I ſo preferre the ciuill gouernment before the ſpirituall, but do affirme that the ſame God, who teacheth thoſe that be ſimple, and draw ſuch as be willing by the mouth of the miniſter, doth draw thoſe that bee negligent, and conſtraine ſuch as be retractory, by the ſword of the magiſtrate, whom the ſpirit and God of the ſpirits hath ordained to that purpoſe.

Yea truly they who ſet the ciuill gouernment behind the ſpirituall ſimply, as the body behinde the ſoule, and the fleſh behinde the ſpirit, do make a very fleſhly comparison betweene Kings and Byſhoppes; vnleſſe they imagine Byſhoppes to be without bodies, and Kinges without ſoules. And who ſo inferre thereupon that a godly king cannot inflict a puniſhment vpon a wicked Prieſt, doe deface holineſſe in the King as a matter temporall, and aduance wickedneſſe in a Prieſt as a matter ſpirituall. And who thence conclude, that a Chriſtian King cannot promote holy rites by his lawes, as well as a miniſter can by his doctrine and cenſure, giue more without cauſe, to the ſhauing of a Prieſt then to the character of Baptiſme: and do fooliſhly preferre prieſtly annointing before the Princely. And they ſeeme not wel to vnderſtand what thoſe excellent lights of the world, *Conſtantine*, *Iuſtinian*, *Theodoſius*, *Valentinian*, *Gratian*, *Zeno*, *Charles the great*, *Lewes his ſonne*, *and Lothary his nephew*, and many other Kings and Emperors did out of Gods word iuſtly commaund Byſhoppes in cauſes eccleſiaſticall, and wherein they did obey Byſhoppes, as was made manifeſt before.

§. 181. But the Byſhoppe hath power from God to gouerne the Church as is before ſaid: therefore aboue the King in the gouernment of the Church; I diſtinguiſh of the gouernment,

One was { Inward. / Outward

It is one thing to adminiſter the inward another thing to order it. In the adminiſtration of the inward gouernment, a Byſhoppe doth excell a King, in the ordering of it a King doth excell a Byſhop.

A Prieſt not aboue a Prince.

I confeſſe a Paſtor is ſuperiour in feeding, ſo Carpenters in building and Mariners in ſayling are aboue a Prince. What then are they ſimply better? It is a fallacy from that which is in part to that which is ſimply.

But the actions of a Byſhoppe are more excellent then the workes of a King, as the preaching of the word, the adminiſtration of the Sacraments, the remitting and retaining of ſinnes. Therefore a Byſhoppe doth excell a King.

But the working and perfection of theſe things doth depend not vpon the arbitrement of the Byſhop, but the commandement of God.

Auguſt. cont. Creſ. lib. 4. c. 6. Ambroſ.

There is a double ſpiri-tuall power, { 1 Miniſteriall of men. / 2 Imperiall of God.

Therefore the credit of theſe actions muſt ſerue the glory of God not the honour of the Prieſt. The ſpirituall worke is of God, the bodily ſeruice is of the Miniſter. Men in the remiſſion of ſinnes doe not exerciſe the right of power, but doe exerciſe their Miniſterie. They pray, God doth grant. The miniſterie is from men, the gift from an heauenly power. The reaſon therefore drawne from the perfection of heauenly graces in the Church, to preferre the perſon of a Prieſt before the perſon of a Prince, is very weake, becauſe the ſubiection due to the ſword is annexed to the perſon of the Prince, the worthineſſe and power due to the key is not annexed to the perſon of the Byſhoppe, but to his doctrine.

A Byſhoppe great not in reſpect of his perſon but doctrine.

§. 182. By Gods law obedience is due to each. For hee that ſaith keepe the commandement of the King, ſaith likewiſe, obey your Prelates, who watch ouer your ſoules.

But

But we are to hold this that here are not to be vnderſtood by Prelates, Popes and Cardinalls, who obtrude their owne inuentions vpon vs, but holy and Chriſtian Byſhops and Paſtors, who deliuer the word of God vnto vs, as the Apoſtle addeth, for wee are not tyed to the decrees of Doctours, but to the oracles of God. Therefore the obedience required is not the outward ſubiection to the perſon of the Prieſt, but an inward ſubmiſſion to the doctrin of Chriſt, and an allowance and practiſe of the ſame. For in reſpect of the perſon, Byſhoppes are called ſeruantes, and their function is called a Miniſtery as I ſaid.

Therefore the greateſt King is bound to beleeue and obey the leaſt ſeruant of God deliuering his Lords will. And he oweth that ſubiection to the Lord, not to his Meſſenger, to his doctrine not to his perſon. For hee commeth not in his own, but in the Lords name, which may be as truely ſaid of the meaneſt Miniſter as of the greateſt Byſhoppe. A Byſhoppe therefore may teach a King that is ignorant, may reproue him being an Hereticke as the Prophet did *Ieroboam king of Iuda*: may admoniſh him being of a bad life as *Iohn did Herod*: may correct him being a Tyrant as *Elias did Ahab*: may reprehend him being otherwiſe good if hee doe openly and greeuouſly trangreſſe, as *Nathan did Dauid*: and depriue him of the ſacrament of grace, while he repent, as *Ambroſe did Theodoſius*. But whether he can remoue him from the companie of his faithfull ſubiects, by excommunication, it is a great queſtion and diuerſly diſcuſſed by the Fathers. They who hold it may be done by the Byſhop, do denie for all that, that the King by him may bee put from the obedience of his ſubiectes, much leſſe being excommunicated bee abandoned by his ſubiects, and killed either by open force, or ſecret treacherie as certaine of the popiſh ſort doe hold. I ſay, certaine, for the honeſter ſort decree otherwiſe, and commit the King to the Byſhoppes cure, ſubmit him

What a Byſhop may do.

not to his Court. For the King is the Lords seruant, and the Byshoppes Lord: as I said before: subiect to the Byshoppes pulpit, not his consistorie; that he may be directed by him, not iudged by him. A Byshoppe is appointed to perswade, not compell; not to gape after crownes, but to watch ouer their soules; and when hee obeyeth the King, then hee prescribeth the doctrine of obedience to others, as *Christ*, *Paul* and *Peter* went before them both in precept and practise.

§. 18. Primacie of order. onely due to *Peter*.

Then *Calander*, you haue satisfied me abundantly, *Patriot*, in the distinction of these powers: now if you please, I desire the other about the largnes of that spirituall power which the Pope now vsurpes whether the former Councells did grant the same.

Then *Patriot*, the Fathers saith he doe grant to *Peter* the primacie of order, and to the Byshoppe of Rome as to his successour, whom certaine doe call the Byshoppe *of the first sea*: but they deny vnto him the primacie of power, as I said either ouer Kings, or ouer their fellow Byshoppes.

Ierusalem.
Antioch.
Alexandria.
Constantinople.
Rome.

There were either foure or fiue Patriarches, among whom the gouernment of the whole Church was diuided. That all the rest were equall to the Patriarch of Rome in all points of iurisdiction, whose power was bounded within certaine limits, out of which he might not passe, doth appeare by that notable Cannon the sixt, of the *Nycene* Councell. Which was gathered together by the authoritie of *Constantine* the great in the yeare of Christ 325. wherein 318. Byshoppes met together, and set out 20. true Cannons only, as *Ruffinus* numbers them, the true copies whereof remained in all the patriarchall Churches, and are extant in many others at this day.

The *Nicene* Councell of 318. Byshops.

The sixt Cannon of the Councell, doth make the gouernment of the Byshoppe of Rome the forme of gouernment of the Byshoppe of *Alexandria*, as it is said before. Where it doth appeare, that the gouern-

ment

ment of the byſhoppe of Rome was ſhut within the compaſſe of his owne Prouince. For if it had reached into other Prouinces, it had not beene the forme of the gouernment of *Alexandria*, which was contained in one Prouince. Againe it appeareth by the Cannon that the byſhoppe of Rome had the ſame faſhion. Therfore the gouernment of *Alexandria* was like vnto *Rome*. How could there otherwiſe bee a likeneſſe. For there could be no likeneſſe betweene an vniuerſall byſhoppe and a prouinciall.

Rome no larger in iuriſdiction then *Alexandria*.

§ 184.

The ſecond generall Councell was the firſt Councell of *Conſtantinople* aſſembled by *Theodoſius* the elder in the yeare of Chriſt 381. wherein 150. byſhoppes met together, who confirmed the decree of the *Nicene* Councell.

Conſtantinople Councell the firſt of 150. Byſhoppes.

Then came the third generall Councell the firſt of *Epheſus*, gathered together by *Theodoſius* the younger in the yeare of Chriſt 431. it conſiſted of 200. byſhoppes, in which two Councels the Prouinces of the Chriſtian world were diuided, and euery Prouince aſſigned to his owne Patriarch, and the byſhoppe of *Coſtantinople* by name made equall to the byſhoppe of Rome without any difference of honour, but that the byſhop of *Conſtantinople* was next after the byſhop of Rome in place, & had the ſecond voice in all anſwers and ſubſcriptions.

The Councel of *Epheſus* of 200. Byſhops.

The 4. generall Councell of *Chalcedon* gathered by *Valentinian* and *Marcian* in the yeare of Chriſt 451. which conſiſted of 630. byſhoppes who decreed thus in the 28. Cannon, We euery way following the decrees of the holy Fathers, and acknowledging the Cannon of the 150. byſhoppes, we alſo decree the very ſame, and ordaine the ſame about the priuiledges of the moſt holy Church of *Conſtantinople*, which is new Rome. For to the throne of old Rome, becauſe that Citie hare rule ouer all; the Fathers ſo right giue the priuiledges, and the 150. Fathers being mooued with the ſame conſideration doe giue equall priuiledges to the moſt holy throne

The Councel of *Chalcedone* of 630. Byſhoppes.

Conſtantinople equall with *Rome*.

throne of new Rome, rightly iudging that citie, which is honoured both with the Preſence and Senate of the Empire, and doth enioy equall priuiledges with Rome that ancient Lady, ſhould be aduanced in cauſes Eccleſiaſticall aſwell as ſhe, and be as much eſteemed, being the next vnto her.

§. 185. But the fathers of the Councell of Chalcedone *Act.* 3. write thus to *Leo* the moſt holy and bleſſed vniuerſall Archbiſhop and Patriarch of great Rome. Note, ſaith *Binius*, that in theſe bookes *Leo* is called the vniuerſall Archbiſhop. But note alſo that which *Binius* concealed, that it is added to *Leo* the Archbiſhop of the Romanes. Note heere the authority of the Biſhop of Rome, ſaith *Surius*: but it may be that theſe words ſlipt out of the margent into the text, though they bee moſt true, ſaith *Binius*. But we appeale from theſe two pararaſites of the Romane Biſhop to the very acts of the Councell themſelues, which we before alleadged.

Suri. tom. 2. Concil. pag. 111. & Bini. tom. 2. Concil. fol. 115.

But this canon is reiected, ſay they, by *Leo* the Biſhop of Rome, about the priuiledges and eminency of the Biſhop of Conſtantinople, becauſe he preſuppoſeth that the Roman ſeat was made the head of the Church not by Gods Law, but by mans Law, as *Binius* ſaith, *fol.* 180. whom ſhall we beleeue? *Leo*, who out of his ambition reiected the canon; or *Gregorie*, who with all reuerence receiued the whole Councell, as it is in *Gratian diſtinct. 15. cap. ſicut.*

But the Councell, ſay they, in their Epiſtle writ *Leo* the head of the vniuerſall Church. Becauſe *Leo* ſo writeth, *lib. 3. epiſt. 3.* to *Eulogius* the Biſhop of Alexandria, your holineſſe knoweth, that by the holy Synode of Chalcedon, the name of vniuerſality was giuen to the ſeat of the Biſhop of Rome onely, wherein now by Gods prouidence my ſelfe doe ſette.

Binius in anno in hanc. Synod. 188.

Why then is not the name of vniuerſall prefixed before the Epiſtle of the fathers? It was prefixed, ſay they, but by the craft of ſome Scribe it was taken out, what a ieſt

ieſt is this? as if it were not more likely, that the Popes Epiſtle admitted a fraudulent addition, then the Epiſtle of the generall Councell, a ſubtraction? But bee it ſo, let *Leo* haue written ſo. Whether is it more meete to giue credit to the Pope priuately in his owne cauſe, or to 600 Biſhops in the cauſe of the Church, decreeing againſt it in a publike Councell? eſpecially when as Gregorie the great doth plainely write, that none of his predeceſſours did euer vſe the title of vniuerſall Biſhoppe.

Whether one *Leo* or 600. Biſhops are rather to bee beleeued.

Farther, the fift generall Councell, was the ſecond of Conſtantinople, aſſembled in the Empire of *Iuſtinian*, in the yeere of Chriſt 586. wherein were preſent 280. Biſhops, who repeating word for word the former decree of Chalcedon, renewed in the 36. canon.

§. 186. 2. Conſtantinople Councell of 280. Biſhops.

Whereby it is euident that Conſtantinople had no leſſe authority in Eccleſiaſticall cauſes, then Rome had: and that Rome had obtained the primacy of order, becauſe it was the cheife ſeat of the Empire: which ſo many fathers in fiue Synodes gathered together would neuer haue ſayd, if they had iudged the primacie of Peter, had beene founded vpon the inſtitution of Chriſt.

What? can we imagine that ſo cheife an article of the Catholike faith was vnknowen to fathers, ſo many for number, ſo famous for holineſſe, ſo excellent for learning, and that in fiue ſeuerall the moſt renowned generall Councels?

If the ſupremacie was plainely grounded vpon the Scripture, then did the Councels very ill to take away the ſupremacie. If the Councels did well in taking it away, certainely the ſupremacie is not ſo plainely founded vpon the Scripture. If you ſhall lay enuie to their charge, whereby men of ſuch iuſtice and integrity, would not behold a matter ſo manifeſt, we will wonder at it. If you obiect ignorance to them, that hauing eies in their heads they could not ſee, wee will laugh at it.

Note.

Neither can wee conceiue any other cauſe alleadged by you, but either blinde enuie, or enuious blindneſſe.

An irony. *Concordan. li. 2. cap. 13.*

O blind or enuious *Cuſan*, who reſted content in the decrees of theſe Councels, and whatſoeuer right belongeth to the Pope, doth thinke the ſame was giuen him by the Church. O malicious and dull pated *Marſilius Patauine*, who thought he had no power, either aboue Biſhops or other Churches, by any Law, either diuine or humane, but that onely which was giuen the Pope, either abſolutely or for a time in the Nicene Councell.

Defenſ. part. 2. de cap. 18.

If all this power was giuen, firſt by the Scripture, not therefore by the Church: if by the Church, as *Cuſan* and *Marſilius* ſay, not therefore by the Scripture.

§. 187. The Councel of Carthage of 217. Biſhops.

The ſixt Councell was the Councell of Carthage, in the yeere of Chriſt 418. wherein 217. Biſhops were aſſembled, among whom *Auſtin* was preſent. In which Councell, as in the reſt, the power of all the Patriarches was made equall, the right of appealing to the Biſhop of Rome, to ſuch as were condemned by the Archbiſhop of their owne Dioceſſe, was denied.

Cap. 25. de prim. Rom. ſedis.

Which Cardinall *Bellarmine*, notwithſtanding doth auow to belong to all Biſhops by the Law of God, yea, if any were condemned by a Synode of their own prouince among the Antipodes, they might prouoke to the conſiſtorie of the Biſhop of Rome. Which Cardinall, I thinke, liues not in our Horizon, but with the Antipodes, who is wont to tread contrarie ſteps, againſt ſo many men aliue, not only of ours, but againſt his own Doctors alſo. Vnleſſe peraduenture he deſcended lower then the Antipodes, who dare be ſo bold to goe againſt ſo many holy fathers being dead.

He doth admit with his followers, many fraudulent deuices, whereby he goeth about to weaken the authoritie of this Councell. *Boniface* the ſecond with one blot of a greeuous accuſation, doth wipe out all the decrees of that Councell, and damnes them all. For hee ſaith, that *Aurelius*, ſometime Biſhop of the Church of

of Carthage, with the reſt of his Colleagues (among whom was S. *Auſtin*) began to waxe proud, at the inſtigation of Satan, in the times of *Boniface* and *Celeſtine* his predeceſſours, againſt the Romane Church. It is a hard caſe to ſay, that *Auſtin* with his Colleagues, at the inſtigation of Sathan beganne to waxe proud againſt the Church, becauſe they had reſiſted both by their decrees and letters, three proud Romane Biſhops, *Zozimus*, *Boniface* and *Celeſtine*, in a iuſt cauſe common to all Churches.

§. 188. *Apiarius.*

Apiarius a wicked Preiſt, whom for his lewdneſſe in diſcharge of his miniſterie, *Vrbane* the Biſhop had iuſtly depriued, appealed to *Zozimus* Biſhop of Rome: who ſent three Legates, *Fauſtine*, *Philip*, and *Aſellus*, to the Councell at Carthage, in fauour and aid of *Apiarius*: them he enioyned among other things, that they ſhould lay claime, in his name, to the right of appeales to him and his ſeat: if anie Biſhop accuſed or condemdemned, did appeale to Rome, that the Biſhop of Rome might commit that cauſe, by his letters, to bee determined by the next prouinces, or ſend Legates from his ſide, who might ſit about the buſineſſe in his turne, and with other Biſhops might determine of the whole matter. To that purpoſe he deliuered to his Legates, the title and inſtrument of his right written with his owne hand, the Canon of the Nycene Councell, whereby he affirmed that the right of appeales was beſtowed vpon him: The fathers of the Carthaginian Councell aſſoone as they had heard the Legates, anſwered, that they neuer had read anie ſuch thing in the canons of the Councell of Neece, and withall, willed the Legates, that if they had that canon, they ſhould giue it to *Daniel* the publike Notary, to reade it openly. They in ſtead of the canon of the Nicene Councel, offer the third chapter of the Councel of *Sardis*, but mangled and gelded. For in the authenticke it is thus written.

Concil. Carthag. 6. cap. 3.

A falſe canon offered for a true.

Oſius ſaid, *If any Biſhop be condemned, for any cauſe, and thinketh that he haue no euill, but a good cauſe, that the iudgement may be againe renewed, doth it pleaſe you that for charitie we honor the memorie of Peter the Apoſtle, that it may be written of them, who haue examined the cauſe to Iulius the Biſhop of Rome, and if he ſhall thinke that the iudgement is to be renewed, it be renewed, & appoint Iudges to that end? But if he proue the cauſe to be ſuch, that thoſe things be not repealed, which were already ſpred, thoſe which he decreeth ſhall ſtand firme, if this pleaſe all?* the Sinode anſwered, It pleaſeth. *Concil: Sard: cap: 3. apud Surium Tom: 1.*

The Pope corrupteth the words of Oſius.

But the Biſhop of Rome curtoling thoſe words of Oſius; Doth it pleaſe you, that for charitie we honor the memorie of Peter the Apoſtle, and by writ to Iulius the Rom: Biſhop, goeth on thus: Oſius the Biſhop ſaid, *It pleaſeth that if a Biſhop be accuſed, and the Biſhops of the ſame Country being aſſembled, ſhall iudge and depoſe him from his degree, if he that is caſt of do appeale, and flye to the Biſhop of the Roman Church, & would haue himſelfe heard, if he ſhall thinke it meet the iudgment be reuerſt, or do vouchſafe to write the examination of the cauſe to thoſe Biſhops that be of the next Prouince, that they make diligent inquirie, and determine it according to the credit of the truth. And if any man will haue his buſineſſe againe to be heard, and ſhall moue the Biſhop of Rome with his petition to ſend his Legate, let it be in his power to do what he will in the buſineſſe, and what he ſhall thinke beſt.*

The Popes deuiſe to coſen the African Fathers.

Here marke the notable tricke wherewith the Biſhop of Rome went about to coſen the African Fathers.

§. 189. *Bellarm: lib. 2. de Rom Pont: cap: 25.*

Firſt he pretends a Canon of the Nicene Councell for the right of appealing. The Legates foyſt in a Canon of the Councell of Sardis.

But *Zozimus* and *Boniface*, though theſe Canons were not expreſly in the Nicene Councell, yet they called them the Nicene Canons, as *Bellarmine* ſaith, becauſe the Councell of Neece, and the Councell of Sardis were

were taken for all one.

Is it euen ſo, for one? when as they diffred in time, place, and varietie of Canons? For as *Baronius* is a witnes, the Nicene Councell was aſſembled in the yeare 325. the Councell of Sardis 347. ſo that eighteene yeares came betweene thoſe councels; the *Nicene* Councell was in *Aſia*, in a Citie of *Bythinia*, the *Sardine* Councell was in *Thracia*, the confines of *Illiria*, as the ſame *Baronius* ſaith. How diuers the Canons of ech Councell were, *Surius* teacheth.

Concil: Tom. 1. Bellarmine and *Baronius* at a iarre.

Baronius doth excuſe it otherwiſe, that *Sozimus and Boniface* did not alledge the Canon of the Councell of Sardis, but the Canon only of the Councell of Neece: yet there can be no ſuſpition of deceit in this, but that either ſome of the Canons of the Nicene Councell repeated in the Councell of Sardis were loſt out of the Councell of Neece, and reſerued whole and ſound in the Romane regiſter; or that by ſome gatherer of the Canons, becauſe the name of Sardis was infamous through the Arrians, they were recited in the name of the Nicene Councell.

Two theeues by the contrariety of their anſwers will eaſily be deſcried. And do we not ſee theſe two old forgers by the difference of their anſwers to be taken tripping?

It is a ſport to ſee the Popes deceiued by his Scribe, as they call him, who for *Sardis* put in *Neece*, and when that by the words of the Legates was manifeſtly refuted, who alledged in the Councell of Carthage the Councell of Sardis, I ſuſpect, ſaith *Bellarmine*, that the words of the Legates, by the fault of the writer, crept out of the margent into the text. It is well, *when theeues fall out*, as the prouerbe is, *true men come by their goods*. Now the Legates when they alledge the Canons of the Councell of Sardis, for the Nicene, they cut of certaine words that were in the middle which they thought were not for their turne, which Oſius deliuered, *It*

pleaſeth you that for charitie we honor the memorie of Peter the Apoſtle, and it be writ to Iulius the Biſhop of Rome? Wiſe-men ſaw, if the priuiledge of appealing ſhould belong altogether to the Biſhop of Rome, that ſome paraſiticall Oſius was not to be ſet downe, who might winne it by flattering intreatie, but might haue it by authoritie. And therefore *Gratian* in his Decretals doth let paſſe the ſame words with the like craft; doth any man when he dealeth with other in his owne right ſay by intreaty, if it pleaſe you all?

Decret: 5. q.4. Oſius dixit.

§. 190. Now let vs goe forward to the reſt. When as the Carthaginian Fathers euery one of them anſwered, that they neuer read that Canon among the Nycene Canons, and yet had among them the true copie, which *Cecilianus Biſhop of Carthage*, who was preſent himſelfe in the Councell of Neece, brought from *Neece* to *Carthage*, they decreed by common conſent that the true copies of the *Nicene* councell ſhould be required of the Biſhops of *Conſtantinople*, *Antioch*, *Alexandria*, and the Biſhop of *Rome* himſelfe, if happily that Canon might be found among them. Neither for the ſpace of fiue whole yeares, the matter being much ſought after and debated, any thing at all could be found. In the meane time, the true copies came from *Cyrill of Alexandria*, and from *Atticus Biſhop of Conſtantinople*, wherein twenty Canons only, as *Ruffinus* counts them, were conteyned, agreable to the copie of *Carthage*. whereof, of ſo many diuers copies, ſo excellent, gathered from all the quarters of the world, *Auſtin* with his colleagues writeth to *Boniface* the Biſhop of Rome after this manner: *Who doubteth that the copies of the Nycene Councell are moſt true, which being brought out of ſo many places, and ſo worthy Churches of Greece, and compared, do ſo well agree together?*

Epiſt: Carth: Conc: ad Boniſ: cap: 101.

Whereby the Carthaginian Fathers ſet out a decree preſently, that Prieſts if they complained of the cenſures of their Dioceſans, ſhould be heard of the Biſhops

Afric. Conc: cap: 92.

next adioyning, and if they thought good to appeale from them, they ſhould appeale only to the Councells of *Africa*, or to the primates of their owne Prouinces. And they that would needes appeale to places beyond the ſea, ſhould be receiued by none to the communion within *Africa*.

§. 191. Here they who before contrarie to the decree of the *Chalcedon* Councell did by ſtealth bring in the affirmation for the negation, added an exception cleane contrarie to the ſcope of the decree of the Carthage Councell. *Vnleſſe perhaps they appeale to the ſea of Rome.* The Councell of purpoſe did except againſt the Romaine ſea, when it expreſly concluded, that it was lawfull for none to appeale to the byſhoppe of Rome. So that *Bellarmine* himſelfe otherwiſe a notable forger, could not allowe that exception of Gratian the forger, *vnleſſe perhaps they appeale to the ſea of Rome. For this exception* ſaith he *doth not ſeeme to agree.* For the Aphricans moſt of all for the Romane Church did decree, that it ſhould not be lawfull to appeale beyond the ſea.

Bellar. de Rom. Pont. lib. 2. cap. 24.

They ioyned letters to the decree, which they ſent to *Celeſtine* the byſhop of Rome, *We entreat* ſay they, *that henceforth you would not eaſily admit to audience any that come from hence, nor would receiue any into your communion that ſtand excommunicated by vs. For this alſo your bleſſednesſe ſhall eaſily finde determined in the Nicene Councell.* And if this ſeeme to be obſerued in the inferior Clarks, and Lay people, the Councell will haue much more obſerued in the byſhoppes. Let not them therefore who are ſuſpended from the Communion in their own Prouince, be reſtored by your holineſſe of ſet purpoſe againſt right and reaſon. Let your holineſſe rather puniſh as it is meet, the impudent gaddings of Prieſts and other like Layikes. For no decree of the Fathers is forbidden by this of the church of *Africa*. And the decrees of the *Nycene* Councell, committed both the Clarkes of inferiour degrees, and byſhopps themſelues moſt plainly

plainly to their owne Metropolitans. For they did wiſely and iuſtly foreſee, that what buſines ſoeuer were begunne, ſhould bee likewiſe ended in their owne proper places. Neither did they thinke that the grace of the holy Ghoſt was wanting to any Prouince, whereby iuſtice might wiſely be diſcerned, & firmely retained by the Prieſts, chiefely becauſe it is granted to euery one, if he thinke good, to appeale from the ſentence of the Iudges to the Synodes of their owne Prouince, or after that to the generall Synode: vnleſſe there bee any who thinke, that God can infuſe the righteouſneſſe of iudging into one man, whatſoeuer he be, and denie it to an infinite number of Prieſtes aſſembled in a Councell. How then ſhall this ouer-ſea iudgement bee certaine, whereto the perſons of witneſſes be neceſſarie, who either for weakneſſe of nature, or for age, or for ſome other lets and impediments cannot be preſent? For that which was ſent by *Fauſtinus*, in the behalfe of the *Nycene* Synode, in the truer deſcriptions of the *Nycene* Councell we could finde no ſuch matter. Therefore doe ye not ſuffer this, that wee may not ſeeme to bring in the ſmoakie pride of the world into the Church. Theſe things did the Carthaginians publickely write to *Celeſtine* by ſhoppe of Rome, wherein they did refute out of the true and authenticke copies the appeales to the Romane by ſhoppe which *Sozumus* laid claime to out of the falſe Cannons of the *Nycene* Councell. For the decrees of the *Nycene* Synode, doe commit either the Clarkes, or the by ſhoppes themſelues directly to their owne Metropolitanes. They forbidde therefore, that they which were excommunicated by vs ſhould bee receiued into the communion by the Romanes. As it is ſay they determined in the Councell of *Neece*. The *Africans* reiected the Popes Legates *as new creatures and vnknowne to the antient Church: they called their gaddings to Rome impudent, and deemed the ſending of his Legates the ſmoakie pride of the world.* And they did propound not

Reaſons not to appeale beyond ſea.

not the bare decree of the Synode, but enforced it with very weighty reasons.

§ 292.

One is, that if so great authority were giuen to the byshop of Rome, not only by the right discerning of iudgement, but by the grace of the holy Ghost giuen to him alone, then it should seeme to bee denied to all others assembled in the Councell. 1

The second, that when it is sufficient to appeale twise, the Synode gaue leaue to such as would appeale from the sentence of his byshoppe, first to appeale to the prouinciall Synode, then from that to the vniuersall. 2

The third, that seeing in the repealing of sentences the presence of witnesses is requisite, the Romane byshoppes doe impose a very vnequall law vpon Christians to come necessarily from other kingdomes so farre distant by sea and land: especially being hindered by age, or sickenesse, or any other impediments which fall out to be very many. 3

The fourth, because by this custome of appealing the authority of all other byshoppes being diminished, and brought into one, the smoakie pride of the world would be brought into the Church. 4

The Carthaginian Fathers vpon these reasons reiected that vniust request of the Romane byshoppe: and discouered the false and forged Cannons by the true and right copies sent from *Cyrill* and *Atticus*. So wisedome ouercame deceit, and modestie pride. For the Fathers did the second time condemne *Apiarius*, and in *Apiarius Sozimus*, *Boniface*, *Celestine*, that is in one wicked runnagate, three very cunning forgers.

§ 293.

Here *Saturnine* in a great chafe, These saith he, are the maine points that your men out of the Carthaginian fathers, doe commonly obiect against ours. But the good fathers offended of ignorance, yours of malice. The Fathers by a double ignorance, One because they beleeued there were but twenty Cannons onelie

A meere Shifter.

of the *Nicene* Councell, whereas there were ſeuentie, whereof fiftie being burnt by the *Arrians* periſhed. Wherin, as many other things ſo that right of Appeales, which the Romane byſhoppe did challenge was contained. The other becauſe they did not diſtinguiſh betweene the two Sinodes of *Sardis*, as it appeareth out of *Sozemane*, whereof one was Catholicke and generall of 300. byſhoppes which *Auſtin* ſaw not. The other was hereticall of 86. byſhoppes which *Auſtin* ſaw.

Soz. m. lib. 3. cap. 10.

Popiſh reaſons to proue more Canons of *Neece* then 20.

Epiſt. of *Epipt.* to *Marcus* For the coppie of the *Nicene* Councell Tom. Conc. 1.

Now beſide thoſe twentie Cannons, which *Ruffinus* reckons vp that there were other 50. more appeareth out of a certaine Epiſtle of *Athanaſius* and the Egyptians to *Marcus the Romane Byſhoppe*, of whom they required the true copie of the 70. Cannons, after the *Arrians* had burnt the authenticke copie, which *Athanaſius* brought from *Neece*.

There is extant a record of *Iulius* the Romane Byſhoppe againſt thoſe of the eaſt in the behalfe of *Athanaſius*, wherein beſide thoſe twentie Cannons, other twentie ſeuen are repeated: whereof ſixe do more cleerly ſet foorth the authoritie of the Romane byſhoppe then that Cannon which *Sozimus* alleaged.

Beſides that there bee many more Cannons of the Councell of *Neece* beſides thoſe twentie which *Ruffinus* reckons vp.

Euſeb. in the life of Conſt. cap. 3. *Ambroſ. Ep* 82.

One, wherein it decreed that Eaſter ſhould be celebrated on the ſabboth day, as appeareth by *Conſtantines* Epiſtle in *Euſebius*.

A ſecond, wherein it decreed that a man twiſe married ſhould not be admitted into the clergie. As *Ambroſe* telleth vs.

Ierom. in pref. on *Iudith*. *Auſten. Epiſt.* 110.

A third, wherein the booke of *Iudith* is admitted among the canonicall bookes as *Ierome* witneſſeth.

A fourth, wherein it is forbidden that two byſhops ſhould ſit together in one Church as *Auſtin* affirmes.

A fift, wherein it decreed that it was not lawfull for them that were faſting to miniſter the Sacrament of the

the ſupper. As the *Africane* Fathers teſtifie.

Laſtly the hereticall Doctours *Luther*, *Caluine*, and the writers of the centuries out of the firſt booke of *Socrates* cap. 8. doe alleage a Cannon out of the Councell of *Neece*, wherein their Wiues are permitted to Prieſts. But none of theſe Cannons are found among thoſe 20. which they only number.

Therefore if *Sozimus* be ſaid to be a corruptor and a Forger of the Cannons of *Neece*, becauſe he recited one Cannon vnder the name of the *Nycene* Councell, which is not found among the 20. Cannons; by the ſame reaſon *Conſtantine*, *Ambroſe*, *Ierome*, *Auſtin*, *the African Fathers*, *the Centurie writers*, *Luther and Caluine* are to bee tearmed corruptors and forgers: for all of them doe recite Cannons out of the Councell of *Neece*, which are not reckoned among thoſe twenty Cannons.

Laſt of all in the Councell of *Florence* Seſſ. twentie, one *Iohn* a great learned man affirmed, that hee could ſhew by many teſtimonies of the antient, that the Fathers of the 6. Councell of Carthage, did at the laſt acknowledge that very corrupt and falſe Cannons of the *Nycene* Councell were ſent ouer to them out of *Conſtantinople* and *Alexandria*.

Then *Patriot*, hee that holdes you not worthy, *Saturnine*, ſaith he, of a Cardinalls hat, that can lye ſo profoundly for the triple crowne, doth you great wrong. § 194.

You doe very ſhameleſly obiect ignorance to the Carthaginian Fathers among whom *Auſtin* was preſent, out of *Bellarmine*; and malice to our men. A popiſh ſlander.

When the Papiſts perceiued that their *Sozimus* was taken tardie in a manifeſt lye, they deuiſed this tale of the 70. Cannons of the *Nycene* Councell. And to his purpoſe coyned an Epiſtle, as it had beene ſent from *Athanaſius* and other Egyptian Byſhoppes, to byſhoppe *Marcus*, wherein they doe complaine forſooth, that the true copies were burnt by the *Arrians* at *Alexandria*.

Athanaſius Epiſtle forged.

and therefore required the true coppie of the ſeuentie Cannons. And as one lye commonly begers another, they counterfeit *Marcus* anſwere to *Athanaſius* and the Egyptians, giuen the tenth before the Calendes *Nouember*, when *Nepotian* and *Secundus* were Conſuls, which day was neere the end of the 13. yeare of the raigne of *Conſtantine*, as wee may ſee in *Sozomen* the firſt booke cap. 25. and 28. in which yeare he writeth that *Athanaſius* was abſent, out of Egypt in the Councell of Tyre, and returned not home, but fledde to *Conſtantinople*, and remained there till he was baniſhed into *France*.

How then could *Athanaſius* ſend this Epiſtle to *Marcus* out of Egypt, where hee was not when the Epiſtle was ſent?

Againe in *Marcus* Epiſtle is mention of the perſecution of Egypt, which was not at all in Conſtantines time, but long after vnder *Conſtantius* when *Marcus* was dead.

Tuſc. 1. *Cicero* laughes heartily at a Fellow, who ſaid hee remembred what was done before hee was borne, Who can chooſe but laugh at your *Marcus* remembring the perſecution in *Egypt*, raiſed after his death.

Sozom. lib. 1. *ap.* 17. *Beda diſtinct.* 16. Now *Marcus* went next before *Iulius*, *Iulius* was byſhoppe of *Rome* when the *Nycene* Councell was gathered, as *Sozomen* and *Bede* write. Therefore your *Athanaſius*, who is ſaid to write to *Marcus*, writes that the *Nycene* Cannons were burnt before they were made.

Nicene canons burnt before they were made.

§. 195 Beſides whereas there were twentie Cannons afterward made, they were preſerued vncorrupt in the publicke and authenticke recordes of Churches wherein the Creede of the *Nycene* faith was contained, and the *Arrian* hereſie was confuted, the other 50. were ſaid ſuddainely to haue periſhed through the malice of the *Arrians*.

O fooliſh *Arrians* who blotted out 50. Cannons which touched no part of the *Arrian* hereſie, and ſpared the *Nycene* creed, and the Epiſtle ſent to them of *Alexandria*

Alexandria which condemned that whole hereſie.

The Orator doth make himſelfe merry with certaine witneſſes of *Doris*, who being produced againſt *Flaccus*, when they had loſt nothing ſaid they had loſt the publicke tables; O Shepheardes ſaid hee deſirous of letters, for they tooke nothing from them but letters; if they had brought foorth thoſe that had beene true, there had beene no fault, if falſe there had beene a puniſhment for corrupting the letters. They thought it beſt to ſay they were loſt. *Orat. pro Flac.*

Theſe popiſh witneſſes are not much vnlike, who faine that the *Arrians* ſtole 50. Cannons out of the *Nycene* Councell, which hurt them nothing at all, and left twentie ſound and vntoucht, whereby they were to be condemned. If the Papiſts bring foorth the true Cannons, they hurt their cauſe, if falſe they hurt their credit. They thinke it the ſafeſt courſe to ſay that 50. were burnt, and that by them, who could receiue no profit by this their dealing. The Papiſts like fooliſh Shepheards.

But if the *Arrians* were ſo fooliſh, the Romaniſtes were wiſer then to ſuffer 20. Canons to remaine among them which did reſtraine their ſupremacie, and ſuffer 50. to periſh which did enlarge it.

But we ſee ſo little likelihood in the tale, that *Bellarmine* himſelfe hiſt it out. For hee writeth that the burnings of the bookes hapned in the time of *Conſtantius* the Emperour, whenas *Athanaſius* being baniſhed, one *George* an *Arrian* was ordained in his place, as *Athanaſius* witneſſeth in his Epiſtle to all the *Orthodoxe*. But it appeareth, ſaith he, by *Ieromes Chronologie* that *Marcus* the Pope was dead at that time. Therefore *Marcus* after he was dead receiued an Epiſtle from *Athanaſius*. And therefore being dead made anſwere to *Athanaſius*, if we giue credit to *Bellarmine*. It is good ſport to ſee how theſe lying Papiſts doe couer this tale with their mutuall contradictions. The former forgerie reiected by *Bellarmine*. *Marcus* receiued an Epiſtle after he was dead.

But *Iulius* anſwer doth confirme *Marcus* Epiſtle, §. 196.

A counterfet *Iulius*.

wherein there is mention of ſeuen and twenty Nycene canons, beſides thoſe twenty which are reckoned vp by *Ruffinus*.

Heere wee haue a counterfet *Iulius*, not onely lying for the ſupremacies ſake, but alſo forſwearing himſelfe: though he that is a common lier, as it is ſayd, is a common for-ſwearer. Hee doth not onely counterfet falſe canons, but ratifies them with an oath. That I ſayd true, *the God-head is my witneſſe*, as he ſaith in that counterfet anſwer. But if the anſwer of the true *Iulius*, ſent to the Councell of Antioch, in *Athanaſius* quarrell, mentioned by *Athanaſius* in his ſecond Apology, if it bee compared with this, it will lay open all the circumſtances of this vntruth and periury. I will not goe farre for proofe, this blinde and baſtardly decretall doth plainly reprooue it ſelfe.

Socr. l. 1. c. 40 It was giuen the firſt of Nouember, as it is written, when *Felician* and his Colleague were Conſuls, that very yeere wherein *Conſtantine* died.

Sozom. l. 3. c. 5. Now the Councell of Antioch that depoſed *Athanaſius*, and to which *Iulius* writ, was gathered together by *Conſtantius* fiue yeeres after *Conſtantines* death. So this anſwer was ſent to the Synode of Antioch, fiue yeeres before that Synode was aſſembled. Doe you not ſee with your eyes, and feele with your fingers how groſſe this lie is?

Beſide, *Iulius* in his anſwer writeth, that *Athanaſius* remained with him at Rome a yeere and a halfe, waiting for the preſence of the Antiochians, after hee had cited them with his firſt proceſſe, whereto is aſcribed the calends of October, as to the latter the calends of Nouember of the ſame yeere.

So betweene the two daies of appearance were one and thirty daies, in which ſhort time, to goe from Rome to Antioch, and returne againe, the Popes Paritours had neede to bee Pegaſi, who were not to gallop, but flie.

Pegaſi, bee horſes with wings.

But

But if *Iulius* ſixe canons did more cleerely ſet out the Popes prerogatiue, then that one canon of *Sozimus*, truely you make *Sozimus* to bee a very wiſe man, who choſe one canon and the worſt, when hee could haue alleadged ſixe, and thoſe farre better.

For whereas you bring many other canons of the Nycene Councell, as you cal them, beſide thoſe twenty recited by great authors, let your Ieſuites make you an anſwer, who diſtinguiſh the decrees of the Councell of Neece into two kindes.

The firſt kinde they call διατυπώσεις, *that is, conſtitutions, as they interpret them.*

The other they call ὅροις, *that is properly, canons, as they with vs confeſſe.*

§. 197. They are ignorant, as they confeſſe, of the number of the conſtitutions and acts: But of the canons properly ſo called, they grant that the number is rightly ſet downe by *Ruffinus*. To the firſt kinde, they refer thoſe your canons improperly ſo called, whereof ſome they affirme are among the acts of the Nycene Councell, and denie them to be among the Canons: as *Turrian* plainely in his proeme vpon the canons of Neece, in *Binius, part.* 1. *pag.* 169. But of theſe conſtitutions which you vrge, there will bee another time when you ſhall haue a particular anſwer.

Heere I reſt, heere I dwell, heere I ſticke faſt againſt all the corruptions and falſifications, where *Auſtin* hath taught me to ſet faſt footing, who doubteth, ſaith hee, that all the copies of the Nycene Councell are true, which are brought out of ſo many ſundrie places, and from ſo noble Grecian Churches, being compared together, and do ſo well agree. I giue credit to *Cyrill* of Alexandria, ſo writing backe to the Carthaginian fathers.

I thought it neceſſarie to ſend ouer to your Charity, the faithfulleſt copies out of the authenticke in the Synode, held in Nicea a city of Bithinia. *Sur tom. 1. reſcript. Cyril. Alexan. p. 586*

Me

Epiſt. Attic. epiſc. con. ibidem. fol. 190.

Me thinkes I heare *Atticus* Biſhop of Conſtantinople, thus writing backe: *I haue ſent vnto you the canons, all of them, as you commanded, as they were decreed in the citie Neece by the fathers.*

I ought not, I cannot, but muſt needes conſent to 217. fathers, aſſembled in the African Councell, whereto Anſtin did ſubſcribe.

Is anie man ſo mad to prefer the forged writings of a counterfet *Mark*, and a counterfet *Iulius*, fetcht I know not whence, written in the darke and in a corner, diſagreeing betweene themſelues, before the true and vndoubted canons reſerued in the Regiſtry, not onely of Carthage and Alexandria, but of Conſtantinople and Rome, exemplified in the light, openly and agreeing in all points among themſelues? And will any man hearken to 3. ſuſpected & conuicted witneſſes in their owne cauſe, rather then to more then 200. witneſſes aſſembled in a Councell in the common cauſe? and thoſe bringing in the pride hurtfull to the Church without all reaſon; theſe ſuppreſſing that pride with all forcible and holy reaſons they could?

§. 198. Ridiculous *Iohn* brought vpon the ſtage.

But there is brought vpon the ſtage, by *Bellarmine*, the ridiculous perſon of one *Iohn*, whom hee calleth a very learned man, who affirmeth in the Councell of Florence, forſooth, that he could ſhew many teſtimonies of the Ancient. What doth this iolly *Iohn* affirme, *that the fathers of Carthage did at the laſt acknowledge, that falſe and corrupt canons of the Nycene Councell, were ſent them from Alexandria and Conſtantinople.* Who affirmes it? One *Iohn*. Who tolde him ſo? No-body. Onely hee ſaith on his bare word, that hee can ſhew many teſtimonies of the Ancient. Why then doth he not ſhew them? Therfore what a certaine ignorant animall ſaith he can ſhew, and doth not, ſhall we accept it for a lawfull teſtimonie of a recantation, made by ſo excellent and wiſe a Councell? And becauſe a certaine *Robert* hath brought in an obſcure *Iohn* in the fagge end of

of all, and calles him a very learned man, therefore we muſt admit of him as a fit and ſufficient witneſſe againſt ſo many moſt reuerend fathers of Carthage? And when he dare obiect ignorance to all theſe, doth hee not ſee that in himſelfe hee doth betray his owne arrogancy? he doth attribute learning to one *Iohn*, and ignorance to *Auſtin*, forſooth he thinkes he can fetch ſmoake out of lightning, and light out of ſmoake: *Minerua's* heire, who dreames that all knowledge is borne with him, and ſhall die with him. For otherwiſe hee would neuer haue obiected ignorance to *Auſtin*, and the reſt of the Carthaginian fathers, as if they knew not to diſtinguiſh betweene the two Councels of Sardis, when himſelfe betraied more ignorance in confounding the Councels of Neece and Sardis.

§. 199.

Primacy of order granted to Rome, but of power denied.

But that we may returne thither, where wee went aſide, neceſſarily to purſue the aduerſarie, and ſhortly to ſet downe to you the iudgement of the Primatiue Church, *Calander*, concerning the primacie, you ſee that the primacie of order and degree was granted to the Biſhop of Rome, but the primacie of power and iuriſdiction was denied by ſixe Councels. I am not ignorant, *Victor* did affect before the Nycene Councell, what *Leo* did arrogantly ſeeke afterward: like the two ſonnes of *Zebede*, one of them deſirous to ſit on the right hand of Chriſt, the other on the left. But the deſire of glorie doth not inferre an article of the faith. Therefore the fathers of the Primatiue Church, did prouide as farre as they might, that one ſhould not aduance himſelfe aboue the reſt. The fathers of Neece did aſſigne a prouince, aſwell to the Romane Biſhop, as to the Biſhop of Alexandria, out of which hee might not depart. The Biſhops of Conſtantinople, Epheſus and Chalcedon, did make the See of Conſtantinople equall to the See of Rome: The Carthaginians did denie the right of appealing from the African Synodes to Rome. It is not credible that ſo many learned and holy fathers

assembled in sixe Councels, would haue denied that iurisdiction to the Romane Bishop which the Scripture had yeelded him. But there are other started vp, who saw more, and vnderstood the Scripture better then 2000. fathers assembled in those sixe Councels. Now they can shew vs an heauenly charter in many places, wherein God gaue to *Peter*, and to *Peters* successour, as they presume, the Bishop of Rome, that vniuersall principality; *I will giue thee the keyes, and whatsoeuer thou shalt binde &c. and feede my sheepe, and thou art Peter, and vpon that rocke, and diuers others of that kinde.*

§. 200. *Peters* key was no better, his tongue no more free then the rest.

But those fathers, though they searched vsually into all the mysteries of holy Scripture with peircing eyes, yet they could not perceiue a greater key, or a better giuen to *Peter* then to the rest of the Apostles, nor a larger or a more shining fiery tongue sitting on *Peters* head, as the cheife Prince, then on the rest: neither that one piller was set more sure and strong, then the other 12. pillers, but that they were al alike equal among themselues: nor that *Peter* alone was appoynted the Pastour of all the Apostles, much lesse the Prince, lifting vp himselfe aboue the rest of the Apostles, aboue the Emperor aboue the Councell. Therfore in the first Councell of Ierusalem, *Peter* was not President, but *Iames*. And *Peter* being sent by the rest of the Apostles with *Iohn* into Samaria obeied. Now the superior is not sent by the inferior, but contrary: It followes that *Peter* was not aboue the rest, but equal with the rest: yea, truly below the whole Councell: to the which for going to *Cornelius* the Centurian, being accused, hee gaue accompt of his fact, wherein he confessed himselfe to bee inferiour to the Councell: which was kept, not by *Peters* command, but by the consent of all the Apostles. Therein there was a great discourse of the summe of Christianitie, of iustification, and of the saluation of the Elect by the grace of Christ: before *Peter* gaue his sentence, and that not sitting, but arising, and that very

Acts 15. Acts 8. *Peter* not equall but inferiour to the rest.

ry modeſtly and gently. Afterward, *Iames* did onely yeeld his opinion, but pronounced and ſet downe in writing the decree it ſelfe, which all the aſſembly of Apoſtles and Preiſts did follow. It ſeemed good alſo, not to *Peter* alone, but to the Apoſtles and Preiſts, with the whole Church, to ſend certaine choice men to Antioch, with the Apoſtle *Paul* and *Barnabas*: and the Synodall Epiſtle did not beare the name of *Peter*, but of all the Apoſtles, Preiſts and Brethren. And if Peter had receiued the primacy of iuriſdiction from Chriſt, the other Apoſtle had done him great wrong, that ſuffered not *Peter* to bee Preſident of the Councell, that they ſent *Peter* as inferior into Samaria, that they took accompt of his doing, that they met not together by his appointment, that they ſuffered him not to ſit aboue others, to propound the decree, to ſend Legates, and to ſeale vp the Synodall Epiſtle in his owne name. But the Apoſtles did no wrong to *Peter*. It followeth then that *Peter* receiued no primacy of iuriſdiction from Chriſt, but was equall to the reſt of the Apoſtles, and inferiour to the whole Councell.

§ 201. *Peters* double pretended gouernment. Galat. 2. *Paul.* nothing inferiour to *Peter.*

The Papiſts doe grant a double gouernment to *Peter*. They make him Lord of the ſpirituals and temporals. Therefore the Apoſtle *Paul* did ill, bee it ſpoken with reuerence, who made himſelfe equall to *Peter*, and gaue out, that he was inferiour in nothing vnto *Peter*, and which was more, reprehended him ſharpely to his face, as his equall and fellow-ſeruant, and that publikely, when hee tooke him in a fault. *For the Goſpell* (ſaith he) *was committed to me ouer the Gentiles, as it was to Peter ouer the Iewes. For hee that was powerfull through Peter in the Apoſtleſhip of the Iewes, the ſame was powerfull in mee ouer the Gentiles.* And when as *Iames*, *Cephas* and *Iohn*, who ſeemed to bee pillers, knew that grace was giuen me, then they gaue the right hands of fellowſhip to me and *Barnabas*. See *Cephas* doth acknowledge *Paul* his fellow, hee had him not for a ſubiect: neither did hee

challenge to himſelfe the higheſt top of gouernment, but gaue the right hand of fellowſhip: which was done by *Peter* not only in reſpect of humilitie of minde, but for equalitie of office. Farre be it from vs to thinke it was written by *Paul* for pride of minde, but for the truth of the matter. And if *Chriſt* had appointed *Peter* the vniuerſall Biſhop & Prince of his Church, how durſt *Peter* and *Paul*, couenant betweene them-ſelues in the 18. yeare after *Chriſt* his paſſion, that *Peter* ſhould exerciſe the Apoſtleſhip ouer the Iewes, and *Paul* ouer the Gentiles, not only, but chiefly? whereby *Paul* by the Antients, is called the Prince of the Apoſtles, as well as *Peter*. But the equall hath no gouernment ouer his equall.

Peter would beare no rule ouer the clergie. 1 Pet: 5.

Neither could *Peter* himſelfe beare rule ouer the Clergie, that he might not ſeem to permit that to other, which he would not take to himſelfe, when hee called himſelfe not a chiefe Prieſt, but a fellow-Prieſt. Much leſſe did he vſe the ſword, and ciuill gouernment, and iudge Cæſar to be ſubiect vnto him; but admoniſhed himſelfe with all other Chriſtians, to ſubmit themſelues to Cæſar, as to the moſt excellent, and to other Magiſtrates as ſent from him, neither did at any time exerciſe ciuill gouernment. He had it not therefore; for that is not a power which is neuer brought into act. Therefore *Peter* was no more ouer Kings, than hee was ouer Apoſtles.

§. 202. Chriſt himſelfe as man not aboue Emperors.

Nay Chriſt himſelfe as a man was not aboue the Emperour. As he is God, he is King of Kings, and Lord of Lords; as he was man he did not only ſubmit himſelfe to *Tiberius*, but to *Pilate*, *Tiberius Deputie in Iurie*. *You had no power*, ſaid he, *ouer me, if it were not giuen you from aboue*. Againe he ſaith, *that his kingdome was not of this world*, when he was demanded of *Pilate*, what kingdome he laid claime vnto. Whereby it appeareth that Chriſt was to haue not a temporall, but a ſpirituall kingdome, as *Auſtin* gathereth out of thoſe words.

Auguſt: in Pſal: 47.

Harken

Harken to this ô yee Kings, and enuy not; Chriſt is a King after another faſhion than you are, who ſaid my kingdome is not of this world. Feare not therefore, if the kingdome of this world be taken from you, you ſhall haue another giuen vnto you, and that a heauenly one, whereof he is King. If Chriſt had not a temporall kingdome, was it for Peter to haue it? what is this elſe but to make the ſeruant aboue his maſter, and the embaſſador aboue him that ſent him? and if it did not belong neither to *Chriſt*, nor to *Peter*, do you thinke that not only the temporall kingdome, but the chiefe gouernmẽt ouer all temporal kingdoms, was giuen to the Pope, *Chriſts* ſuppoſed *Vicar*, & *Peters* counterfeit ſucceſſor? fie vpon ſuch fooliſh pride, fie vpon ſuch loftie vanitie, which Chriſt did reprehend in many places in ỹ the Apoſtles, when he ſaid, *the Kings of the earth beare rule ouer them, but you not ſo. And as my father ſent me, ſo I ſend you. And my kingdome is not of this world.* And yet *Bellarmine* dares to write, that the ſupreme temporall power was giuen to the chiefe Biſhop, which Chriſt himſelf by his owne confeſſion did not exerciſe. Chriſt ſaith, the Kings of the earth beareth rule ouer them, but you not ſo: *Bellarmine* contrary, but you ſo. Chriſt, as my Father ſendeth me ſo I ſend you: *Bellarmine* contrary, not as my Father ſendeth me do I ſend you. The Father ſent me in humilitie, and ignominie; I ſend you in pompe and maieſtie; Chriſt, my kingdome is not of this world; Bellarmine contrary, yea it is of this world. and of all this world. So manifeſtly doth the Cardinall contradict Chriſt.

Bellarmine contrary to Chriſt.

§ 203.

But although Chriſt as man did not exerciſe temporall power, he might if he had ſo liked, ſaith Bellarmine. Here the queſtion is not what Chriſt could haue done, but what he did. Neither is the authoritie of *Peter* to be grounded vpon that which *Chriſt* could haue done, but vpon that which *Chriſt* did indeed. *Chriſt* could if he had pleaſed, haue made ỹ world in an inſtant, but he would

would not: the Scripture witneſſeth he would not, becauſe it is ſaid that hee tooke to him ſix daies to bring forth that worke. He could if he would haue redeemed the world with one drop of blood without death, but he would not: that hee would not the Scripture beareth witnes, wherein it is ſaid, that he muſt die for vs. So he could if hee would as man, exerciſe the dominion of temporall things, but hee would not; that hee would not, truth it ſelfe doth witnes, which ſaid, my kingdom is not of this world. From a poſſibilitie to a deed, the argument is not of force in *Chriſt*, much leſſe in *Peter*. O pleaſant madnes of *Bellarmine*, wherby he dreameth that the temporall power in poſſibilitie, as hanging in the ayre, is beſtowed vpon his Biſhop.

§. 204. How the temporall rule forſooth deſcendeth vpon the Pope.

But marke the mans reaſon: God hath appointed Chriſt to be heyre of all things. Therfore if he would, he could haue caſt *Tiberius* out of his throne, and *Pilate* out of his iudgement ſeate: for he was the heyre of all things. *Peter* could if hee would haue wreſted *Nero's* ſcepter out of his hands, for he was heyre to Chriſt. And the *Pope* can if he will caſt of the Crowne from the head of any King heretike or catholike, if he begin to go aſtray, for he is *Peters* heyre. For all comes to this at laſt, that the temporall dominion of the whole world, deſcends from *Chriſt* to *Peter*, from *Peter* to the *Pope*. That the *Pope* forſooth might haue and exerciſe power ouer Kings, which *Chriſt* had but vſed not, but might haue vſed, if hee had been ſo pleaſed. Avant with all theſe fooliſh quiddities which inferre ſuch dangerous conſequences. But if hee had conſulted not only with *Auſtin*, but alſo with *Maldonat* on of his owne ſide, hee ſhould haue vnderſtood, that that place was to be interpreted of the ſpirituall, not temporall inheritance of the world, granted to Chriſt by the Father. For what? he that refuſed the iudgement of diuiding a priuate inheritance, would he take to him the publike inheritance of the whole world? And he that willingly ſubmitted him-

Auſtin and Maldonate againſt Bellarmine.

himſelfe to the authoritie of *Pilate* giuen from aboue, euen to the death of the Croſſe, did hee ſhew himſelfe a temporall Lord both ouer *Tiberius* and the whole world?

§. 205. *The power of Pilate*, ſaith Bellarmine, *was not ordeyned but permitted. And this is the ſenſe of the place, that Pilate could do nothing againſt Chriſt, if God had not permitted it. As that place is alſo vnderſtood, this is your houre and power of darkneſſe, Luc: 22. but becauſe S. Thomas* (ſaith he) *vpon the 13 to the Romanes, vnderſtandeth the place of the ordinarie power, we do not diſagree: But that this power did extend it ſelfe to Chriſt, we thinke that to be done out of Pilates ignorance, who not knowing the worthines of Chriſt, iudged him as ſome priuate Citizen of the country. As if in our dayes a Clergie man were brought to the bar of a Secular Iudge vnder the name and habite of a Lay-man, hee may be condemned by that power wherewith a Laicke may, out of the ignorance of the Iudge; yet it doth not follow thereby that Clarkes by law are ſubiect to the iudgement of Lay-men, or that Chriſt was ſubiect to the iudgment of Pilate.* Thus far Bellarmine.

§ 206. But *Chriſt* ſaid that *Pilates* power was not permitted but giuen from aboue. The permitted power was that power of darknes whereby God ſuffred that the Iewes ſhould kill the Lord of Glory, wherein they ſinned moſt greiuouſly. And therefore it is called the power of darkneſſe, not giuen from aboue as was *Pilates* the Iudge, which *Auſtin* called not an vſurped but an vniuſt power. Which place (ſaith he) when I heard it to be expounded by *S. Thomas* of a lawfull power I do not withſtand it. It is well that which before you did wickedly affirme, being inſtructed by *Thomas* you honeſtly deny. The man ſpeakes out of a boate, now enclining to this ſide, now to that, neither doth he ſomtime contradict others ſo much as himſelfe. But marke how by turning himſelfe into all parts, he hath found a ſtarting hole to eſcape by. Whereas *Pilate* did ſtretch

Bellarmine contradicteth himſelfe.

out

out this power againſt Chriſt, it was out of *Pilates* ignorance, that knew not the worth of *Chriſt*. As if a Clerke vnder the habite of a Lay-man ſhould bee brought before a lay-Iudge, he might by the ignorance of the Iudge be condemned as a Lay-man, which notwithſtanding the Law doth not allow, &c.

That which he imputes to the ignorance of *Pilate*, *Auſtin* imputes it to his feare, leſt he ſhould offend *Ceſar* in looſing of *Chriſt*. But this may be aſcribed to his ignorance that he beggeth the queſtion: For he takes it as granted, which is in queſtion, that a Clerke may not by law be condemned by a ſecular Iudge, though out of the Iudges ignorance he may, being attired like a Layman "As if he ſhould ſay that Alexander the 3. "being in his pontificalibus might not rightly be iud-"ged by Fredericke the Emperor, but being in his "cookes apparell he might by ignorance: or that Bi-"ſhop who bare armes againſt Richard the firſt King "of England, could not be hanged in his Biſhops at-"tire, but being found in a coat-armour, hee might by "ignorance: Or that Odo the brother of William the "firſt, a very wicked traytor, could not be committed "to ward, as Biſhop of Bayon, but as Earle of Kent: "Or that ſome trayterous Ieſuite, imagine ſome *Garnet* "or *Oldcorne*, could not bee hanged in his maſſing "robes, but might by ignorance, being clad in a Courtiers attire. I could wiſh rather that ſuch Clerkes were vnknowne than knowne. But he doth very vntowardly make Chriſt his innocencie, a cloake for a harmefull Clerke: that becauſe *Chriſt* could not be rightly condemned by *Pilate*, therefore euery Clerke is exempted from the iudgement of a ſecular Iudge. It is as I ſaid, a manifeſt begging of the thing in queſtion. For I can better diſpute after a contrary manner;

There was no exempting of the perſon of Chriſt from the iudgement of Pilate,

Therefore there is no exempting of Paul the fift from

Bellarmine begs the queſtion.

Alexander 3.

An Engliſh Biſhop in K: Richard the firſt dayes.

Odo brother to W. Conqueror.

from the iudgment of the Emperor.

For if Chriſt the chiefe Biſhop was not exempted from the iudgment of the Emperor, whoſe power was from aboue, then certainely the Biſhop of Rome, ought not to be exempted from the iudgement of the Emperors power. The actions of Chriſt are rules for the *Pope*, the actions of *Popes* are not rules for *Chriſt*.

§. 207.

But whereas the Cardinall brings in his Clearke in a Lay-mans weede, before a ſecular Iudge, hee doth very ill apply it to his purpoſe. For he hauing got this freedome or exemption, as is taught, he ſhould not ſay to the Iudge, that hee hath power from heauen againſt him, but the contrary: you haue no power againſt me frō aboue, for I am a *Clerke*: but when *Chriſt* ſaid not this, but the cleane contrary, (you haue power againſt me frō aboue) he allowed not the exēpting of a *Clerke*: vnles the prerogatiue of a *Clerke* be greater than the prerogatiue of Chriſt. But you haue brought in a very dull-pated Clerke, who being endowed with a priuiledge as you call it, cannot vtter it that he may be ſafe from danger: being like to the Aſſe and her colt, whence they are wont to draw another argument for the temporall gouernment of Chriſt. Hee ſent his diſciples that they ſhould bring him the Aſſe and her colt, whereon according to the prophecie, the humble King might ſit, when hee entred into Ieruſalem; and commanded them to tell the owners of the Aſſes, the Lord had neede of them: whence they conclude, that Chriſt was the temporall Lord of the whole world. very fooliſhly, for whereas hee borrowed the Aſſe, it ſheweth Chriſts pouertie, and whereas hee rode on it, when he went into Ieruſalem, it ſheweth his humilitie and meeknes: as the Fathers expound it. Therefore they that gather from thence, the dignitie and excellencie of a temporall Prince, the Lord hath neede of them, that I may not ſeeme to ſpeake more ſharply againſt them.

An argument drawne from the Aſſe for the Popes power.

And if the authoritie of a Prince might haue beene gathered out of this place, hee would not haue ſaid the Lord had neede of them, but the Lord commandes that you ſend them. Whoſe humilite when *Celeſtine* the Byſhoppe of Rome peruerſly deſiring to follow was caried through the Citie vpon an Aſſe, and enioyned his Cardinalles to doe the like, was laught at by them, who beleeued that the Aſſe rather ſate vpon the Pope, then the Pope vpon the Aſſe: becauſe when hee would reſemble Chriſt his humilitie, hee ſhould haue caſt off the Popes ſtatelineſſe And yet they are ſo blockiſh, that they thinke that Chriſt when he rid into *Ieruſalem* after his manner in triumph, that hee exerciſed temporall power. Did they then thinke this manner to bee ſcarce papall in *Celeſtine*; doe they thinke it Regall in Chriſt? And that which they thought vilde in Chriſt, doe they thinke triumphant in him? And that which they thought a ſigne of weakeneſſe in him, doe they count it a ſhew of power in Chriſt? Chriſt aſſuredly is the King of heauen and earth, and he hath a kingdome both ſpirituall and eternall. But his kingdome is not of this world, though it be in this world, as hee profeſſed before *Pilate*. He ſtood therefore before *Pilate* both the Emperors Lord and Subiect: afterward to iudge him, now to be iudged of him: God to be feared by his inuicible maieſtie, man to bee pitied by his viſible humilitie: in whoſe perſon the power of the ſpirit lay hid vnder the frailery of the fleſh, that he might teach *Peter*, and in him the Pope, to reioyce at heauenly graces, not to waxe proude at earthly titles, and euer to beare in minde the glory of a Kingdome not outward, and decaying; but inward and eternall.

The Aſſe ſate vpon the *Pope* not the Pope vpon the Aſſe.

How Chriſt ſtood before *Pilate*.

§. 209.

But now let vs vrge the argument out of the ſcriptures aboue alleaged, and let vs enforce it more cloſly out of the interpretations of the antient Fathers.

Chriſt had no kingdome of the world.

Therefore Peter had none: vnleſſe hee could giue that to

Pter

Peter he had not himſelfe.

Chriſt is the Emperours ſubiect as he is man, how therefore can Peter be his Lord? vnleſſe the Diſciple may be aboue his Maſter. And if Peter be a ſubiect, how can the Pope be a Lord?

Peter was not aboue the reſt of the Apoſtles.

Therefore the Pope is not aboue other Byſhoppes.

Peter was inferiour to the Councell.

Therefore the Pope is inferiour to the Councell.

The Pope decreaſeth by the ſame degrees hee encreaſed.

By the ſame degrees that the Pope did increaſe, by the ſame if you pleaſe let him decreaſe.

Firſt he was aduanced aboue Byſhoppes, as *Boniface* the third; afterward aboue Kings and Emperours, as *Gregorie* the ſeuenth: then hee tooke vpon him the imperiall and pontificall dignitie, and that by the right of his Popedome: as *Boniface* the 8. Laſt of all hee was lifted aboue all Councells, that all the remedies for miſchiefe might be taken away, and that the Chriſtian people might happily lament their miſeries, but not cure them.

But *Peter* was not aboue the reſt of the Apoſtles. *Cyprian, That were* ſaith he, *the reſt of the Apoſtles, that Peter was; endued with the ſame fellowſhip of honour and power.*

There was a paritie of power among all the Apoſtles, where was then the ſuperiority of *Peter*?

The *Carthaginian* Fathers therefore decreed in the Councell that the Byſhoppe of the firſt ſea ſhould not be called Prince of Prieſts, or chiefe Prieſt, or haue any ſuch title, but onely the Byſhoppe of the firſt ſea: where is then the ſpirituall principality of the Pope, whereof *Bellarmine* dreameth? Chap. 42.

Afterward *Gregorie* the firſt did not onely deteſt the title of vniuerſall Byſhoppe in *Iohn* of *Conſtantinople*, but in himſelfe and all others *as new, wicked, a name of ſingularity, to be a generall plague of the Church, the corruption of faith, againſt the Cannons, againſt Peter the Apoſtle, againſt the ſenſe of the Goſpell, againſt all Churches,* *Lib. 4. Epiſt. cap. 32.* *Gregorie* the firſt did deteſt the title of the vniuerſall Byſhoppe.

Lib 4. Epiſt. 34. & Epiſt. 38 39.

againſt God himſelfe. That neuer any holy man vſed any ſuch title, that none of his Predeceſſors did giue their conſents it ſhould be vſed, and that whoſoeuer did vſe it, hee was the Meſſenger and forerunner of Antichriſt. This is a notable title, the vniuerſall Byſhoppe of the Church, proper to the Byſhoppe of Rome as *Bellarmine* ſaith. Therefore new, prophane wicked &c. as *Gregorie* ſaith.

§. 210. *Lib. 2. de Rom. Pont. cap. 31. Bellarmines* obiection againſt Pope *Gregorie.*

But here *Bellarmine* doth diſtinguiſh, *there is one ſenſe of this title, that he who is called the vniuerſall Byſhop of all Chriſtian cities, ſo that other be not Byſhoppes, but onely his Vicars, and in this ſenſe it is a prophane word as Gregorie ſpeaketh.* So that according to bleſſed *Gregories* minde, the vniuerſall Byſhoppe ſeemes to take authoritie from all other, that an vniuerſall Byſhoppe be one and an only Byſhoppe, as *Bellarmine* doth expound in *Tortus*, as if *Gregorie* had iudged that all other Byſhoppes had beene put out of office by *Iohn* of *Conſtantinople*, who would needes be ſtiled the vniuerſall Byſhop.

Bellarmine doth croſſe the hiſtorie.

Wherein *Bellarmine* doth croſſe the hiſtorie which ſheweth that all the Greeke Byſhoppes did conſent to *Iohn* of *Conſtantinople*, that hee ſhould take to him the title of vniuerſall Byſhoppe: which they would neuer haue done, if by the grant of that title, they had thought all Byſhoplike authoritie ſhould haue been taken from them. And *Platina* ſheweth that *Boniface* the 3. tooke to him that place of preheminency, which *Iohn* challenged.

Bellarmine contradicteth himſelfe.

Beſides that in the very ſaid place he doth contradict himſelfe, *where he* writeth *that the Greeke Byſhops would not onely preferre the Conſtantinopolitane ſea before the ſea of Alexandria and Antioch, but make it alſo equall to Rome, and vniuerſall.* Which how can it agree with that which he ſaid before? for hee did not preferre himſelfe before the ſea of Alexandria and Antioch, but the ſea of Conſtantinople tooke them both away: and did not equall himſelfe to the Romane, but aboliſhed the Romane: for he was the vniuerſall and onely Byſhoppe, and

and made the other not his fellow but his Vicar. For other were not Byshoppes, but his Vicars onely as hee imagineth *Gregorie* to haue thought.

For *Gregorie* thought by that title not to take away all Byshoppes but to diminish them, or that other Patriarches had their honour abrogated, but derogated: nor that all other were put downe, but that hee was set vp aboue all other: neither did hee goe about that one thing, that he alone should be, but be alone in authoritie; or that other should be no Byshoppes at all, but that he should seeme a Byshoppe of better worth then the rest: and that hee should ioyne them as parts to himselfe, not cut them off: and should bee among Byshoppes, as *Lucifer* among the Angells, who preferred himselfe before others, tooke not others away. So this vniuersall Byshoppe suffered other Byshoppes to bee, but to be in subiection, if wee beleeue *Gregorie* a better interpreter of his owne minde, then *Bellarmine*. And this did *Boniface* the third effect, when *Boniface* tooke nothing to him by the grant of *Phocas*, which *Iohn* did not claime by the grant of *Mauritius*. *Lib.4. epist.36. Lib.4. ep.34.*

That which *Boniface* tooke to himselfe, *Paul* the 5. retaineth, and that much more.

He doth retaine therefore a *new, prophane, wicked, blasphemous name &c.* as *Gregorie* thought: while hee is called vniuersall Byshoppe. §. 111.

It is well said and truely, an euill head, is a head of euills. And euery euill as it is more generall is the worse. And therefore an vniuersall euill is the greatest euill, from whence all other euills are powred into the Church and Common-weale: into the Church, heresies; into the Common-weale, treasons: while it vtterly lost the faith of Christ, and trod vnderfoote the maiestie of the Emperour. *Gregorie* foretould each of them. For thus he said to *Anthemius*: *to consent to this wicked name, what is it else but to loose the faith?* And how much damage the faith hath sustained it shall appeare *Lib. 4. Ep. 39.*

by thoſe Articles of the faith which follow. And to *Mauritius* he writ, that *who ſo delighteth in that name, doth thereby ſet himſelfe aboue the honour of the Emperour.* And how much damage the Empire hath ſuſtained, the lamentable endes of many emperours doth declare. *Regius* our Councellor ſhall tell you who they were. *Gregorie* as I ſaid was a true, alaſſe too true a Prophet. And our learned interpreter of *Gregorie* the Byſhoppe of *Chicheſter* ſaid well that *the vniuerſall Byſhop is for the Empire Lucifer; for the Church Antichriſt.*

Epiſt. 32.

§. 212.

Yet *Gregorie* himſelfe (they ſay) though hee liked not the vniuerſall title, he exerciſed the vniuerſall iuriſdiction. Wherein they imagine *Gregorie* to be not truly holy, but prophanely politicke, like to *Ceſar*, who refuſed the name of a King as odious, that hee might more cunningly exerciſe the authority of a King.

Therefore they counterfet a certaine Epiſtle of *Gregorie*, thus indorſt to *Iohn* Byſhoppe of *Siracuſe*, *To Iohn Byſhoppe of Siracuſe concerning the Byſhoppe of Conſtantinople accuſed of a foule fault.* In the Epiſtle it ſelfe the *Bizancen* primate, is ſaid to haue beene accuſed of a certaine fault, whom the moſt holy Emperour, would haue iudged by vs according to the cononical decrees. But the error of name *Bizancene*, or *Biazene*, deriued not from *Bizantium* the citie of *Conſtantinople*, but from *Bizatium* a Prouince of *Africa*, is amended in the gloſſe of the Cannon law, which ſaith that *Anſelme* and *Gratian* were deceiued in the inſcription of the Epiſtle of Saint *Gregorie*: becauſe *Bizancene* did not ſignifie the Patriarch of *Conſtantinople*, but the Primate of *Africa*. Which things giues vs iuſt cauſe to ſuſpect that the Epiſtle is forged: as another wherein they bring in *Gregorie* affirming that the *Conſtantinopolitane* Church is ſubiect to the Apoſtolick-ſea, as *Euſebius* the Byſhoppe of the ſame ſea doth confeſſe. Which place *Bellarmine* citeth. But in *Gregories* time none did ſit in the ſea of *Conſtantinople* but *Iohn* and *Siricius*, who did vſurpe the

Gregor. lib. 7. Epiſt. 64.

Gloſſe in Grati. edita à Greg 13

An epiſtle ſuſpected to be forged.

Lib. 7. epi. 63: Lib. 2. de Rom. Pontific. c. 14.

title

title of vniuerſall Byſhoppe, *Nicephorus* is a witneſſe in his tripartite hiſtorie. Whereby it appeareth that a counterfeit *Euſebius* is brought in as a witneſſe of the Romane prerogatiue, and a baſtardly Epiſtle deuiſed by ſome ſcribe, who teſtified that *Gregorie* wrot that being dead, which while he liued, hee reprehended ſo earneſtly not only in another but in himſelfe.

A counterfet *Euſebius*.

When this deuiſe tooke no ſucceſſe, they tried another way: That there were very many of *Gregories* Predeceſſors, who did write themſelues Byſhoppes of the Catholicke Church, that is of the vniuerſall. And that it is all one to be called the vniuerſall Byſhoppe of the Church, and Byſhop of the vniuerſall Church. Wherein they haue not onely *Coſterus* gaine-ſaying them in his Euchiridion: and *Lindane* in his Panoplie, in whoſe iudgement theſe differ, the vniuerſall Byſhoppe, and the Byſhoppe of the vniuerſall Church: or that all ambiguitie may be taken away, they deny it to bee one to be called the Byſhoppe of the Catholicke Church, that is, vniuerſall, and Catholicke, that is vniuerſall Byſhop of the Church. And they will deny it. Is it all one to ſay *Tortus* is a learned diuine of the ſchoole of *Papia*, and a Diuine of the learned ſchoole of *Papia*? Nothing leſſe. For in that propoſition falſe praiſe is giuen to *Tortus*, in this true to *Papia*. So the Pope is the Catholicke Byſhoppe of the Church is one thing, and the Pope is the Byſhoppe of the Catholike Church is another. For in that propoſition a counterfet title of the Pope, in this the true name of the Church is expreſſed. But Catholicke and Vniuerſall are all one. What then? But theſe propoſitions be not all one. The Pope of Rome is the Byſhoppe of the catholicke Church, i. of the vniuerſall, therefore the Byſhoppe is vniuerſall: no more then theſe two propoſitions be all one: The King of Spaine is the Catholike King, therefore the vniuerſall King. Or thus. The King of Spaine is the King of the Catholicke Church; therfore he is King of the whole Chriſtian

§. 213
Baronius.
Bellarmine.

The vniuerſall Byſhoppe and Byſhop of the vniuerſall Church not all one.

an world. For the power ouer all Churches doth no no more belong to the Pope, who is called Catholike, then the power ouer all kingdomes belongeth to the King that is called Catholike.

§ 214. Although this vniuerſall Biſhop challenge the cheife gouernment, not onely ouer ſpirituall, but ouer temporall cauſes alſo, ſo that the power ouer all things is in the Pope, the execution of that power is ſayd to reſide in Emperours and Kings, which he may take from one and giue to another, as to his vaſſals, at his owne will and pleaſure, as *Gregrrie* the ſeuenth did. And if hee will to vnite each power, both the Biſhoply and Imperiall in himſelfe by the force and right of his Popedome, as *Boniface* the eighth did. Whereof the diuine Apoſtle S. *Peter* did neither, but being poore and lowly, who thought that the care of feeding, not the power of ruling, was granted vnto him: and that not the gouernment, but the miniſtery was committed to him. As *Bernard* ſaid to Pope *Eugenius*. *Gouernment is forbidden the Apoſtles. Therefore dareſt thou vſurpe, either gouerning the Apoſtle-ſhip, or being an Apoſtle, the gouernment?* The Apoſtolike forme is this, gouernment is forbidden, the miniſtery is enioyned. What then will you ſay? did he denie, that *Eugenius* the Pope was the temporall Lord of his prouinces? Not ſo. But hee anſwereth, *be it that thou challenge them, it muſt bee by ſome other claime not by the right of an Apoſtle, For Peter could not giue that he had not.* Which anſwer the Cardinall doth well allow. Whereby it appeareth that theſe two powers by the force and right of the Popedome, either can or ought to be confounded in one perſon: As *Nicholas* the firſt himſelfe taught: when wee come to the truth, ſpeaking of Chriſt the Sauiour, neither did he of his owne accord, as Emperour take to him the right of the Biſhopricke, or being Biſhop, vſurped the name of the Emperour, which place *Bellarmine* taking vpon him to expound, *Nicholas the firſt*, ſaith hee, *doth directly*

Bern. de conſid. ad Euge. lib. 2.

Lib. 5. de Rom. Pont. cap. 20.

Nich. pa. in epiſt ad Micha. Imp.

Lib. 5. de Rom. Pont. cap. 5.

directly teach that Chriſt did diſtinguiſh the acts, offices and dignities of the Biſhop and the Emperour, leſt the Emperour ſhould preſume to enter vpon the right of the Biſhop, or the Biſhop vpon the rights of the Emperour. And yet *Bellarmine* doth maintain that theſe two powers are confounded in the Biſhop of Rome, by the power and right of his Biſhopricke, which he confeſſed to be diſtinguiſhed plainely by Chriſt and the Pope. What will you doe with this good-fellow, who contradicts both Chriſt, the Pope and himſelfe at his pleaſure? But I leaue *Bellarmine* in this point to be fully confuted and confounded by our Counſeller *Regius*. Heere only I make it plaine, that the Pope doth vſurpe temporall dominion ouer the Emperour, which neither *Peter* nor Chriſt had, and either of them condemned in a Biſhop.

Bellarmin contradicteth Chriſt, the Pope and himſelfe.

Peter alſo was inferior to the Councell of Ieruſalem, and the Pope for a long time was accounted, euen of his owne ſide, inferiour to the generall Councell. As *Panormitane: In matters of faith, the Councell is aboue the Pope, ſo that hee cannot decree any thing againſt the determination of the Councell.* Hence it is that the Councell may condemne the Pope for hereſie, as the generall Councels of Piſa, Conſtance and Baſill, did diſplace many Popes out of their Popedomes for hereſie, wherin it was decreed, *that the Councell was aboue the Pope.* Hence *Cuſan* ſhewing the cuſtome of the Church, writ, *that the generall Councell was of the cheifeſt power in all things, euen aboue the Pope himſelfe.* I might alleadge many other notable Papiſts to be of this minde, but I holde it not ceſſarie in this place: But now the Pope is lifted vp aboue the Councels, and imagineth that the ſupremacy is cheifely placed in himſelfe, that Biſhops being caſt off, and Emperours cut downe, and Councels ſuppreſt, he may doe what hee pleaſe without controulment. And may we thinke him to bee *Peters* ſucceſſor, that hath nothing in him like *Peter?* which notwithſtanding *Bellarmine* takes for granted, when no

The Pope accounted inferiour to the Councell.

§. 215. *De elect. & electi poteſta. cap. ſignificaſti.*

Councels depoſed Popes.

Concord. lib. 2. cap. 34.

Is he *Peters* ſucceſſor that is nothing like *Peter?*

thing is ſo much in controuerſie. As hee doth likewiſe euery where affirme that he is Chriſt his Vicar, without proofe, when as nothing is ſo neceſſarie for the Romiſh Catholike faith, then that hee ſhould confirme both theſe out of the Scriptures. The ſucceſſour of *Peter* is read in the fathers, the Vicar of Chriſt is not read. It is not therefore to be beleeued by Catholike faith, but by hiſtoricall faith.

Of the Vicar of Chriſt, I ſhall conſider afterward, now in few words of the ſucceſſour of *Peter*.

§. 216. Neither will I argue in this place thoſe things which are much controuerted, whether *Peter* were at Rome: whether hee were euer Biſhop, or whether Biſhop of Rome: neither if he were, will I diſpute the caſe whether the perſonall dignitie of *Peter* could paſſe into a ſucceſſour, which is denied, when it was granted by Chriſt in reſpect of his confeſſion which he deliuered, not of the ſeat which hee poſſeſſed. Neither if it were in reſpect of the ſeat, when it is reported that *Peter* had two ſeates, one at Antioch, the other at Rome, I will not now enquire, why *Peters* priuiledge ſhould be tied to Rome, rather then to Antioch: Againe, I will not diſcuſſe that in this place, which ſhall be enquired after in more words, in the whole explication of the Popes Creede, whether the Pope haue ſucceeded *Peter* in the faith, onely heere I will briefely enquire, whether hee ſucceeded in the ſeat, and whether the ſucceſſion of the Pope, whereon all Popery dependeth, bee a diuine or humane conſtitution. For if it be a humane conſtitution, and confirmed only by humane teſtimonies, ſure it cannot be an article of the Catholike faith, as *Argentine* auerred out of his Doctors. If it be diuine, let them tell vs in what place of Scripture they finde it written, that the Biſhop of Rome ſhould ſucceede *Peter*; or where *Peter* ordained the Pope or any other to bee his ſucceſſour. They anſwer for the moſt part, as much as they can, that Chriſt when hee ſaid, Feede my ſheepe,

did

did vnderſtand *Peters* ſucceſſour in that place, to whom together with *Peter* he gaue the cheife and perpetuall iuriſdiction ouer the whole flocke.

But neither the ſucceſſour there, nor the Biſhop of Rome is named the ſucceſſour. Grant that *Peter* the Apoſtle was ſuperiour to the reſt of the Apoſtles in this place, doe they thinke that the Biſhop of Rome, ſucceſſour to *Peter*, being dead, was made ſuperiour to all the Apoſtles being aliue? let them anſwer, and let the Papiſts vnlooſe this knot if they can for their liues. §. 217.

Baronius writeth that *Peter* died the yeere 69. and *Iohn* the yeere 101. ſo 32. yeeres came between the death of *Peter* and *Iohn*.

Now I demand whether *Linus* or *Clemens* ſucceeded *Peter* being dead, for thereof there is a great controuerſie among them, whether *Linus* was aboue *Iohn*, or *Iohn* aboue *Linus*? if they ſay that *Linus* was aboue *Iohn*, that is, a Biſhop aboue an Apoſtle, wee will laugh at it: if they denie it, it followeth that either the ſupremacie died with *Peter*, or that it came not to *Linus* the Biſhop, but to *Iohn* the Apoſtle, as ſuruiuor. Where is then the ſucceſſion of the Pope? to reſolue this doubt, certaine great Papiſts doe anſwer that the ſucceſſion of the Pope, in ſo much as *Peter* was Biſhop of Rome, tooke the beginning from the fact of *Peter*, not from the inſtitution of Chriſt. Therefore this is matter of fact not of faith. If any ſhould haue the ſupremacy, it was *Iohn* that ſuruiued *Peter*

Goe to! and what was *Peters* fact, they anſwer, that he appointed his ſeat Rome, and there ended his life. *Caietane* doth adde, that the death of *Peter* did not ſimply giue the ſucceſſion of Rome, but that hee there died by the eſpeciall appointment of Chriſt: which *Caietan* proued by a certain hiſtorie, which ſhewes that *Peter*, thinking for feare of perſecution to leaue Rome, and being now gone foorth part of the way, *Chriſt met him, to whom Peter ſayd, whither goeſt thou Lord? Chriſt made him anſwer, I goe to Rome, that I may be there crucified:* *Caietan de di. in. inſtit. Pont. cap. 13. Bellarm. lib. 2. de Pont. cap. 12* *Peters* ſupremacy depends on a reuelation.

fied: whereby Peter being admoniſhed, returned, that hee might die at Rome.

Therfore the Popes ſucceſſion dependeth vpon *Peters* fact, and hath the beginning from thence, and out of this fact they take all this as granted, that *Peter* was at Rome, that *Peter* was Biſhop of Rome, that *Peter* was put to death at Rome, and that by Chriſt his appointment. What certainty was in all theſe, vnles we giue credit to a few humane hiſtories, which are ſubiect to many humane errours? ſuch as that errour is cheifly, whence notwithſtanding *Caietane* ſaith, the ſucceſſion was granted to the Pope, about the returne of *Peter* by the occaſion of the viſion.

Acta Petr. & Pau. Baron 69. § 218. *Loco. Theo. lib. 6. cap. 8.*

The firſt founder of the tale was *Linus*, a fooliſh counnterfet writer, as it is obſerued by *Baronius* himſelfe. But be it a hiſtorie; it comes not from the reuelation of the holy Ghoſt; but from tradition, as *Canus* telleth vs. Againe, how doth it appeare, that it was the purpoſe of Chriſt and *Peter*, ſo to confirme the ſucceſſion by this fact, ſo that the Church ſhould bee alwayes bound vnder paine of damnation to be beleeue it? for when they ſay it is of the neceſſity of ſaluation to bee ſubiect to the Romane Biſhop, as to *Peters* ſucceſſour, and that by the power of that ſucceſſion, they contend that in all points of faith and ſaluation hee is ſet ouer by God himſelfe; it had beene meete that the ſucceſſion of the Pope had beene more cleerely and euidently confirmed vnto vs, then by a blinde and vncertaine viſion, the author whereof themſelues condemne for a baſtard and a foole.

Linus a counterfet writer.

Franciſ. Vict. relect. 2. de poteſta. Eccleſ.

Beſides that, the election of the Pope is an humane ordination: which were abſurd, if Chriſt had appointed the ſucceſſion proper to Rome, by *Peters* fact, to alter the forme of the election. Therefore none is bound to beleeue, that this or that pope (imagine *Clement* the eighth, or *Paul* the fift) to be *Peters* true ſucceſſour, as *Alphonſus* writeth. So that it is lawfull for any, and at

De bere. lib. 1. cap. 9.

his

his pleaſure, to caſt off the pope, of whoſe canonicall election he doubteth. Wherefore ſeeing the ſucceſſion of the pope is ſo vncertaine, he ſhould doe better, if as the Emperour doth not write himſelfe Cæſars ſucceſſour, but Cæſar; ſo the pope would not name himſelfe *Peters* ſucceſſour, but *Peter* himſelfe, as pope *Stephen* ſometime called himſelfe. For we will as eaſily beleeue that *Paul* the fift is *Peter* himſelfe, as *Peters* true ſucceſſour.

Now that I may gather all into a ſhort ſumme, you ſee moſt noble *Calander*, in *Saturnine*, *Bellarmine* himſelfe, poliſhing and refining certaine olde arguments of his owne ſide, whereby he doth vnderpropt the ſupremacie ſtaggering, and falling almoſt to the ground. but in vaine doth the Cardinall hope that ſuch ſilly ſleights can deceiue a learned age, which cozened a rude and ignorant age.

For firſt, he alleadged ſo many corrupt interpretations of certaine places, that they may be refuted, not of the ancient and our owne, but of the new, and ſuch as be their owne Doctors. Out of whom, notwithſtanding, he bringeth forth certaine figuratiue arguments, which neceſſarily inferre ſuch fooliſh and damnable conſequences, that the wiſe ſeeme to laugh at, and the religious deteſt.

§ 219.

Such an one was that interpretation and argumentation of *Boniface* the eighth, out of the firſt of Geneſis.

In the beginning, not in the beginnings, *God created heauen and earth*, when *Boniface* vnderſtood that the pope was vnderſtood by the Beginning.

Benif. 8. extrauag Conſtit. tit. de maior. de obedi.

Hence he doth thus argue; He therefore that doth not ſubmit himſelfe to the Pope, doth deuiſe two principles with the Manichees as Boniface deuiſed. Such another was that out of the ſame chapter; God made two great lights in the firmament, when therefore the Pope brought this ſenſe into the text, that by the Sunne the Pope, by the Moone the Emperor was vnderſtood;

Fooliſh interpretation and worſe conſequence.

The Sunne the Pope, the Moone the Emperour.

thence he concludeth, *that the Pope was ſo farre greater than the Emperor, as the Sunne was greater than the Moone.* What Mathematicall Archimedes could better deſcribe the quantitie of the Sunne and the Moone?

Such be the interpretations, and the arguments drawne from thence by *Bellarmine.* Hee beateth the keyes of the earth out of the keyes of heauen. Hee gathereth the honour of ruling out of the labour of feeding: he vnderſtands Peter for the rocke, a metaphoricall head, for the viſible head of the vniuerſall church. And out of theſe allegoricall expoſitions, he thinks he can make orderly ſyllogiſmes for Peters ſupremacie. *Pythagoras* was ſaid ſo to inſtruct his ſchollers in the ſpeculatiue ſcience of numbers, and to haue imprinted ſuch deepe notions into their mindes, that after when they came to the conſideration of naturall things, they thought that the works of nature conſiſted of the principles of number: So this *Pythagoras* hath ſo deepely wouen his ſymbolicall diuinitie in the mindes of his auditors, that out of the metaphors of holy ſcripture, they beleeue that the height of eccleſiaſticall Monarchie is erected. Whether is hee more craftie that ſo perſwadeth, or he more ſimple that ſo beleeueth? nay more then that, this Rom: Aduocate doth endite him as guilty of hereſie, that doth not beleeue ſo. It is well, *the plaintife not prouing*, as the Lawyers ſay, *he that is accuſed is ſet free.*

Ariſt: 1. Metaphyſ.

§. 220.

You demand further *Calander* of the iudgement of the primitiue Church, whereof the moſt learned Fathers aſſembled in the firſt ſix generall Councells, did not only not acknowledge this ſupremacie, but ſtroke it dead with their decrees. Here the Popes ſide haue brought in ſo many voluntarie corruptions, forgeries, impoſtures, wherewith they might foyſte in falſe Canons and blot out true, that they who haue dealt ſo deceitfully, are rightly deemed to haue a bad cauſe.

The popiſh lewd dealing.

Laſtly,

Laſtly, wee brought into open view, not only the doctrine and practiſe of Chriſt and Peter, that the literall ſenſe hath reproued this ſupremacie, which the allegoricall ſenſe of the Scripture did not proue, and that literall ſenſe is confirmed not only by the teſtimonie of the ancient Fathers and Doctors of our owne ſide, but by the teſtimonie of the very Papiſts themſelues. So that this tower of Babylon being not only bereft of her rotten weake vpholders, but being alſo thruſt at by our ſtrongeſt engines, that is, by the decrees of the Church, and oracles of ſcripture, muſt needs be ſhaken in peeces and fall to the groud.

Therefore the ſupremacie of *Peter* that in *Bellarmines* iudgement is a tranſcendent thing aboue all, by the cenſure of the Scripture is nothing at all: and the ſucceſſion of the Pope, is not from the inſtitution of Chriſt, as they ſay, but from the fact of Peter: and this fact is proued not by any certaine reuelation, but by an vncertaine viſion. Behold why the primacie of *Bellarmine* in *Tortus* did vaunt that this article of the catholike faith had a ſure ground in the Scriptures.

And now marke, *Calander*, to what paſſe all *Bellarmines* deuiſes are brought. The depoſing of a King hangeth on the excommunication of the Pope; the power of excommunication is vnited to the ſupremacie, the ſupremacie hath the beginning from a Primate, but the Primate though hee be narrowly ſought for, yet cannot poſſibly be found in the text. Where is then the ſupremacie? where is the power of excommunicating Kings? where is the right of depoſing them? Truly your Primate hath either a bad title or a bad Patron. But the Patron is ſaid to be very good: therefore the title is very bad. But the Papiſts will accept any thing at his hands as he hopeth, with whom if hee preuaile in this cauſe, it is more for the credulitie of the Readers, than the wiſdome of the Writer.

Then

Then *Regius*; The ſupremacie being ouer-turned, that double power which is ſo annexed to the ſupremacie muſt needs be ouer-turned, the ſpirituall and the temporall. The ſpirituall, whereby as a Biſhop by excommunication hee thinks hee may driue from their kingdomes, Kings that are in oppoſition, whether Heretikes or Roman-Catholikes: The temporall whether it be direct or indirect, whereby hee may as the chiefe ſpirituall Prince take the Crowne from one, and beſtow it at his pleaſure vpon another. But of the temporall we ſhall ſee afterward. Now let vs conſider of the ſpirituall. This great Sophiſter, when the *Pope* of *Rome* purpoſed to ſhoot his venemous arrow at the head of the Prince, he bent the Popes bowe with this double power, as it were with a double ſtringe, that if the temporall did faile, the ſpirituall ſhould hit him home. Which if I ſhould not accompt holy as the deſire of gold is holy, I ſhould lye. For this tricke of popiſh excommunication, wherewith he bindeth Kings that they cannot raigne, or abſolue ſubiects that they doe not obey, the world hath felt long ſince that it is but a diueliſh arte, as *Vrſbergenſis* ſaith, which hath brought in treacherie and rebellion vnder the cloake of faith and religion, dreadfull to Kings, damnable to ſubiects, to whoſe bodies it hath brought deſtruction, and damnation to their ſoules, as appeareth manifeſtly by the former Dialogue.

Excõmunication the mother of rebellion.

§. 222. Then *Saturnine*; We, ſaith he, for our parts do not greatly care what Heretikes ſay: what the Church ordeynes, that we regard; neither are we bound to their conceits, but to hir decrees. And wee retayne the ſupremacie by a double right, by claime, and by poſſeſſion. About the claime the Heretikes haue often moued many brawles: from the poſſeſſion they ſhall neuer remoue vs.

Then *Regius* you ſay that you regard the conſtitutions of the Church, as you call them, I wiſh rather you ſhould

ſhould regard the oracles of Scripture. You ſay that you hold the ſupremacie by a double right by claymming and by poſſeſſing. The Pope is falne from the right of a great claymer, as *Patriott* hath plainly won. Now at the laſt you vrge another right, of a great poſſeſſor: which what is it elſe than the right of a ſtrong theefe? For what other law belongs to theeues, than to brag that that which they poſſeſſe is their owne, howſoeuer they haue got it? Now ſeing the ſupremacie is not grounded vpon Gods inſtitution, but mans ambition, which you ſee to be clearely ouerthrowne by the oracles of the ſcripture, and decrees of the Councells: it followeth now that the ſerpents head being broken, we breake in peeces likewiſe the reſt of his members.

Then *Calander*, *Saturnine* ſeemes to bee driuen to ſtraites, when as being beaten from the right of claymming, he flyeth to poſſeſſion. That therfore you may haue a breathing time, let vs put of the conference about the other Articles till another day: for now it is more than time that you refreſh your minds being tyred with the labor of this diſcourſe.

A Table of the principall matters conteyned in this Treatiſe.

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